

THE ROCKES OF CHRISTIAN

SHIPWRAKKE,

Discovered by the holy Church of CHRIST
to her beloued Children, that they may keepe
aloofe from them.

WRITTEN IN ITALIAN BY THE
MOST REVEREND FATHER, *MARC' ANT.
DE DOMINIS*, Archb. of Spalato,
And thereunto translated into English.



CITO: LONGE: NVNQVAM.

LONDON,

Printed by IOHN BILL. M.DC.XVIII.

THE ROCKS OF CHRISTIAN

THE ROCKS OF CHRISTIANITY
THE ROCKS OF CHRISTIANITY

THE ROCKS OF CHRISTIANITY
THE ROCKS OF CHRISTIANITY



THE ROCKS OF CHRISTIANITY
THE ROCKS OF CHRISTIANITY



THE CHVRCH OF
CHRIST TO HER MOST
deare children wisheth sauing
health, and peace.

M*Y beloued children, If the spi-
rituall Wracke of Christian
soules could in the approach
be sensibly discerned, it might
of it selfe serue for a warning-marke, and
all both eminent Rocks and vnder-water
shelves would be discried, and so shunned.
But so much the more dangerous, and per-
nicious is that woefull shipwrack, which
swalloweth vp an infinite number of you, my
deare children, in that those, that vndergoe
it, neither know, nor once all their life long
heed this their owne ruine. Can I then your*

The Church of Christ

dolorous Mother, can I brooke this miserable losse? can I suffer so many of my children to bee cast away? Noe, I cannot. Needs must I impart the trueth vnto you; I am resolved to hide nothing from you.

When in my yong & first teeming daies I felt the wounds, and torments of Heathenish persecutions, very bitter, alas, was the anguish of my soule, to behold on all sides streaming riuers of the blood of my tender children, so impiously shed by most cruel Tyrants, & persecutors of the faith of IESVS CHRIST my Spouse, and Lord. No sooner ceased these tyrannous persecutions, but I was beset with other more dangerous afflictions of Heresies, whereby the bitterness of my soule was more encreased: In as much as that first kinde of persecution was onely outward, slaying the bodies of my children, but not hurting their soules, nay rather much benefiting them. But this latter pier-
ced

to her most deare Children:

ced inward, destroying the soules of many,
and wounded my very heart, euen the faith
of my Spouse. At length the storme of here-
sies was bushed; and so I sate me downe in
peace, enioying a faire and goodly calme,
whē, behold, my grieve was most bitter Iſa. 38. 17.
in peace. Peace brought vpo me a greater
bitternes then any of my former. The per-
secutions of the Heathen, and the mu-
tinies of the Heretiques were indeed a bit-
ter seruice to mee; but yet they both had
their sweetning. For, by the former I was
made a more fruitfull mother, The blood Tertul. Apol.
aduert. gent.
of the Martyrs being the seed where-
out more Christians grew; and by oc-
casion of the latter my Officers, and Mini-
sters became the more watchfull, and fur-
nished themselues with more store of know-
ledge of sound doctrine, and pure faith, and
also fed my children with so much the more
exact spirituall nourishment. But the bit-
ternes,

The Church of Christ

ternes, which mine owne Officers and seruants haue, by reason of peace, through their owne idlenes, brought vpon me, is become diuers ages since, but in these dayes more then euer, distastfull to me.

From these my Ministers comes this your shipwrack; they haue set in your way all these Rocks, & Shelves, & Quick-sands, whereby so many of you are cast away. Peace, and idlenesse haue beene my bane. As standing-water in wells, ditches, and puddles through want of motion quickly corrupteth, and breedeth wormes, toades, snakes, and other such vermine: so peace, and idlenesse hath bin to my chiefe Ministers, Bishops, & Prelates the cause of putrefaction. And so they following the crooked bent of corrupt nature, and running a madding after their owne concupiscences, haue first giuen ouer themselves in prey to Auarice. Very large haue bin of old the almes, and oblations of faith-

to her most deare Children:

faithfull, and very deuout people, for the
maintayning of their spirituall fathers. Af-
ter these followed the bounty of Emperours,
and other Christian Princes, and benefa-
ctors; they, in their vnadvised deuotion hea-
ping vpon me more and more riches, haue, I
may say to you, brought me Ministers to a
good passe. For my part, I was at my high-
est, and in best esteeme, whilst I went in
a thinne coate, such as I was cladde withall
when my Spouse Christ Iesus betroathed
himselfe to me. My most proper orna-
ments, my truest greatnesse consisteth, not in
outward pompe, nor superfluous worldly
commodities, but in spirituall, and inward
vertues. My beloued David wrote con-
cerning me, that the kings daughter is
all-glorious within. And my worthy
sonne St. Hierome hath noted concerning
me, that, after that I was entertained by
Christian Princes, I grew greater in
b state

Psal. 45. 13.

*Hiero. de vita
Malchi.*

The Church of Christ

state, and wealth, but abated much in vertue. In thus saying, (*alas the while*) hee came too neere the truth. Yet this was none of my fault: It was mine owne Ministers, that haue brought this scar vpon me: especially in that they, without my allowance, or meeting, haue diuided amongst themselves that stocke of temporal goods, which, by my appointment, for diuers ages remained in common, and whereout, by the publique dispensers, or stewards, dayly, or monethly portions were wont to bee allotted to euery of those my Ministers for their necessary maintenāce; but afterward by their Auarice properly was brought in. And I would to God they had there stayed, and contented themselves with their parts so assigned to them: then had that bene tolerable, and now perhaps were necessary. But (*as the guise of the couetous man is neuer to say hee hath enough*) they haue gone on, inuen-

to her most deare Children.

inuenting new deuises of purchase, though with the apparant danger of their owne, & their peoples, my childrens, soules, and to the no small hinderance of all kind of spirituall gaine.

Having afforded some, but neuer full, content to Auarice, they, by the smog of naturall corruption, cast themselues farther in prey to Ambition. They saw themselues esteemed, and exalted by me, like fathers respected, reuerenced, and honored by my children: whereupon, forgetting that they were no other then my Ministers, and seruants, and that their office, and charge was to serue my children, rather then to command, (euen as they were taught by the example, and precept of my Spouse, their and my Lord and Master, who came not to be ministred vnto, but to minister) they began to think so highly of themselves, and to swell so bigge with the conceit

Math. 30. 13.

b 2

of

The Church of Christ

of their office, that they pretended themselves to be Lords ouer my house, and very Princes, and so caried very small respect to me, whose ministers, and seruants they are. After that this Infernall spirit of Ambition had entred into them, they now, not deigning any longer to employ their ioynt paines in digging my vineyard (which is the very office allotted the by my Christ Iesus) set themselves to contend with one another about Primacy, & Ancestry, and one to domineere ouer the other, and to play the commander, as is well obserued, and declared by my Eusebius:

Euseb. histor.
lib. 8. cap. 1.

These bee the two horrible wilde beasts, these the two monsters, namely Auarice and Ambition, which haue cast my Officers headlong into very important errors, so that, putting away a good conscience, they haue also made some shipwrack concerning the faith: And, that which is worse, to
boulster

to her most deare Children.

boulster out their Couetousnesse, and Ambition, they of their owne head, without my foreknowledge, or consent, nay to my great grieve, & notwithstanding my ceaselesse reclaimes, and continuall protests against the, euen to the stopping of my mouth, by downe-right violence, they haue thrust vpon the world their owne inuentions, and established their owne ordinances, not drawne out of that Testament, which my Spouse left to me, and them, namely the holy Scriptures; but craftily hammered out of their owne capricious proiects, and tending to the preiudice, downefall, and ruine of your poore soules, my deare children. These their fancyfull deuices, and monstrous inuentions, brought in after those many ages of my purity and singlenesse, were past, these being founded vpon Auarice, and Ambition, and cunningly couched vnder the water, yet so that they stand

The Church of Christ

neere the toppe of it, are the Rockes, and Shelves, and Quick-sands, upon which full many a wracke is made in the chiefeſt parts of my Dominions.

Now therefore, my beloued children, eſpecially you, that finde your ſelues, though to my diſhonour and great preiudice, vnder the yoake of my daughter of Rome, I will diſcouer to you all theſe Rockes, as I haue formerly diſcouered them to diuerſe other my daughters, whereby they haue beene much ſecured from danger. Afford mee attention with diligence, for your part. I, for mine, proteſt in the preſence of my Spouſe, your Lord, and mine, and forwarne you, that from henceforth the ſhipwrackes, which you ſhall ſuffer, ſhall bee your owne fault, and not mine, if vpon vaine ſcruples, or feares ſuggeſted by the diuell, and cheriſhed by thoſe, who in name and profeſſion beare themſelues as my ſeruants, but are
indeede

to her most deare Children.

indeede my most deadly enemies , and rebels against me, you shall forbear to open your eyes , and to bee aduertised of those dreadful Rocks, which for your everlasting good I heere compendiously , as in a Sea-mappe , decipher out before your eyes , to the end that you, escaping out of them, or rather keeping farre and wide from them, may euery of you guide the vessell of his soule with all safetie to the hauen of eternall saluation. Giue eare therefore to me. And although Couetise hath risen before Ambition , and giuen the first blow to my Ministers ; yet, forasmuch as Ambition hath been the first of the two that hath built to your cost , I will therefore beginne with the Rockes, which Ambition hath layd, and afterward will passe to those which grew out of Auarice.

THE



THE FIRST PART
hath these Rocks.

- 1 THE *Papacie. Fol. 1.*
- 2 *Temporall power. 30.*
- 3 *Infolded faith. 38.*
- 4 *Excōmunication. 45.*
- 5 *The Cōmandements
of the Church. 56.*
- 6 *False vniōn. 69.*

THE SECOND PART
hath these Rocks.

- 1 THE *Masse. Fol. 73*
- 2 *Auricular Confes-
sion. 97.*
- 3 *Purgatory, together
with Satisfactiōs and
Indulgences. 117.*
- 4 *Inuocation of
Saints. 142.*
- 5 *Images and Re-
liques. 148.*
- 6 *Merits. 158.*

PROVERB. 1. 20.

Wise dome crieth without; she vttereth her voice in the streets.
She crieth in the chiefe place of concourse, in the opening of the
gates, in the citie she vttereth her words, saying, How long, yee
simple ones, will yee loue simplicitie, and the scorner's delight in
scorning, and fooles hate knowledge? Turne you at my re-
prooffe; behold, I will powre out my Spirit vnto you, I will
make knowen my words vnto you.

THE



THE FIRST PART.

¶ *The rockes, which are founded on
Ambition.*

The first Rocke: The Papacie.



CHRIST my Lord, and Spouse,
the Sauour of my body, mine onely true, and liuing Head, as hee hath promised to be with me alway, euen vnto the ende of the world; so he neuer would like, that I should acknowledge any other spouse, or Lord, or Head, then himselfe. Indeed once he died, and that was to wash me with his owne blood, to make for me a vitall bath, and lauer of saluation; but he quickly rose againe, and *dieth no more, death bath no more dominion ouer him*: and howsoever in his most sacred manhood hee remaineth in heauen, farre distant from me in regard of bodily presence; yet notwithstanding by his Spirit hee is here vpon earth continually present with me; and so by way of Headship, or Lordship

Ephes. 5. 23.

Matth. 28. 20.

Rom. 6. 9.

A

ship

ship he hath no need of any Successor, or Lieutenant, in that himselfe, being mine owne, and onely Head, doeth infuse into me all vigor, all motion, and all direction, which I, being his Body, receiue from him, being such an Head, as is not dead, but liuing, not seuered from mee, but still growing to me. What need then haue I of a visible Head? Whatsoeuer an head vsually doeth, or can do to its owne body materially, all that is spirituall wrought in me by my Christ, and that with abundant sufficiencie. I am indeed a body, but rather an inuisible and spirituall one, then visible, and materiall: in regard whereof my imployments are for the most part spirituall, and inuisible. And therefore I haue need of such an Head, as, by his spirituall and inuisible influence, may keepe mee in life, and gouerne mee, and furnish mee with strength for my performances. In this behalfe a visible head can stead me iust nothing. And as for that small deale of visibilitie, and outwardnesse, which concerneth me in this world; I haue no need, in that behalfe, of any head for influence, but of a Ministry onely for execution, which is very sufficient for mee. So haue I need of visible hands and feet, but
not

not of a visible head, inasmuch as that, which is to be wrought visibly, and outwardly in me, is fully, and completely performed by the onely Ministry of my members, without any proper office of an Head.

Hence was it that my Christ, as soone as he espoused me, did appoint me diuers Ministers, who in my visible employments should all of them serue my turne, but as members onely, and not as an Head. Of this the first were the twelue Apostles, who were no other then meere Ministers both vnto Christ, and to me also, not masters, nor Heads properly so called. Neither was it his pleasure, that any of them should be set ouer me, as a proper Head, or as a Lord, or Master in any wise: but his appointment was, that, vnder himselfe my onely King, Lord, Master, and husband, I should be left, as Lady and Mistresse ouer all his, and my Ministers, or seruants: which is acknowledged by S. Paul stiling himselfe *my Minister*. As indeed Col. 1.25. were likewise all the other Apostles, euen S. Peter himselfe; who auoucheth as much, whilest hee calleth his Apostleship *a Ministry*. And Acts 1.17. surely he neuer had, nor professed himselfe to haue any such Headship, or Lordship ouer me,

on A 2 but

Luke 22.26.

Acts 1. 6.

but was entertained in my seruice only, as were the rest also. Neither can it euer be found, that Christ committed to S. Peter any greater, or other charge, dignitie, iurisdiction or authority, than to the other Apostles, who all, and euery of them were, by the institution of Christ himselfe, absolutely equall in all charge and office, which they bare in respect of me. Nay, my Spouse was so farre from affoording to any of them a pretended title of greatnesse about the rest of his fellowes, that, when as they diuers times cast out words among themselves, and disputed concerning Soueraigntie, he alwayes checked them, and would haue them to remaine as brethren, and ioyntly to attend his seruice, and mine, and to keep themselves from affecting dominion, either ouer me, or among themselves. And when he tooke his leaue of them at his departure vp into heauen, they still dreaming on this idle fantasie, and asking him whether he would then *restore the Kingdome to Israel*, namely, that hereby they might know which of them should bee exalted about the rest) they had the repulse of him in this behalfe, with intimation that they should attend, and that ioyntly with equall charge and office,

no other thing, than to be throughout the world
witnesses vnto him of his resurrection. Certes, if
euer there were a time for him to speake plaine,
and to declare, that hee left in his roome his
Lieutenant Peter, or some other, to bee their,
and mine Head, then most of all it behoued,
when in regard of his bodily presence he gaue
them his farewell: and yet he then recommen-
ded me, his Spouse, to them all together ioynt-
ly, and equally, that they might employ their
attendance on me: Which is well obserued by
my holy doctor *S Augustine.*

*Hanc sponsam
suis amicis
sponsus abiens
commendauit.
Aug. cont. 2.
Gaud. epist.
lib. 2. cap. 12.*

There was no reason for it, nor decencie in
it, that I, beeing his Spouse, and an vniuersall
Mother, should bee domineered ouer, and lor-
ded by any one of mine owne members, mine
owne sonnes, nay mine owne seruants. As for
my *Peter*, certainly he neither exercised, nor e-
uer chalenged any such soueraignty ouer me,
or ouer his Collegues, and fellowes; neither
did he pretend to be an vniuersall Pope, or on-
ly Vicar-generall of Christ. One of the first
actions of employment about me, after the as-
cent of my Spouse into heauen, was the orday-
ning of Deacons, which should take care of
the widowes, and poore. And this action was.

Ages 6.2.

Ages 8. 14.

Ages 15.2.

neither performed, nor gouerned by Saint Peter, but by all the twelue Apostles ioyntly. This being my perpetuall ordinance, as I haue receiued it from my Spouse, that my Ministers, and Officers all together ioyntly should treat concerning the externall good guidance of my family : So likewise, when there were some to bee sent into *Samaria*, to finish the good worke of their conuerſion, Saint Peter was so farre from taking vpon him to send whom hee pleased, that hee himselfe was by the whole body of the Apostles chosen and sent thither, as one of the many. When the first controuersie, brake out in *Antioch* concerning the obseruation of the ancient Iudaicall Ceremonies, to whom did *Paul* and *Barnabas* thinke they ought to haue recourse, for certaine resolution in that point? Surely if Christ had left Saint Peter his Vicar, they ought to haue addressed themselues to him principally; yet did they say among themselues, and resolue, that it behooued them to goe vp to Ierusalem, to consult *about this question with the Apostles, and Elders* of that City. Which accordingly was done: and there was gathered a Councel, and that summoned, and ordered, not by *Peter* alone, but the

the Apostles, of themselves, ioyntly met together, with the Elders also. And howsoever Saint *Peter* (as the most stept in age, and the most ancient Apostle, and much respected by the rest of the Apostles) was the first that deliuered his opinion; yet Saint *Iames* prosecuting the same, did further adde of his owne, & did strike vp the matter. And the publique letters, dispatched in that behalfe, were not stiled in the name of Saint *Peter*, but of all the Apostles, and Elders in common. Neither was it a sleight checke, or reproofe, wherewith St. Paul openly tooke vp Saint *Peter*, for halting in the instruction of the faithfull: which hee might doe, beeing the Apostles were, in their office, and care of my affaires, all of them equall, and euen brothers among themselves. Galat. 2. 11.

And howsoever yee read in the Gospell, that Christ said to Peter, *Thou art Peter, and upon this rocke will I build my Church*, yet are ye not therefore to deeme, that Peter had hereby committed vnto him any dominion, or command ouer mee, or that hee was entrusted with a larger cure, than the rest of the Apostles. For, these words (according to the interpretation of them communicated to me by the Spirit of my

Matth. 16. 18.

my Spouse, and declared by my most sincere, pure, and holy Doctors) import, that that confession, made by Saint Peter, saying, *Thou art Christ the Sonne of the liuing God*, must bee that Rocke, whereon was to bee grounded that faith, which is indeed my foundation and supporter. By this Rocke is also vnderstood he, whom Peter confessed, euen *Christ*, who is my true foundation, whereon, and not on Peter, I was built: for, if Peter had bene my foundation, certes more then once should I haue fallen by his falls. But if any man will presse yet further, that *Christ* doth in these words promise that I should bee built vpon Peter, let him vnderstand withall, that to build my house is nothing else, but to get and prouide *petras*, stones; and to reare them vp in my walles; that is to say, to preach the Gospell, to conuert the vnbeleccuers, and to bring them home to mee. And forasmuch as Peter was to bee, of all the twelue (or rather by the default of *Iudas*, eleuen) Apostles, the most feruent, and most diligent in conuerting a many of soules, therefore to him, as to a principall Minister, and Builder, there was a prediction made of the worke, which hee was to performe, and that I was to

Matth. 16. 70.

Galat. 2. 12.

be

Christian Shipwracke. 9

be built vpon him; namely that *Christ* had especiall confidence in his care, for the building of my house, as being more zealous then the other ten Apostles. But it followeth not thence, that hee was the onely builder, or that hee was chosen for the onely *Architect*, or Chiefe-builder: for, the other Apostles also were Masters of this Art, and laid to their hands for the rearing vp of my Fabrique, and in speciall, Saint *Paul* laboured more abundantly, *1. Cor. 15. 16.* then they all, and so surpassed, euen Saint *Peter* himselfe, in edifying me, and hath acquit himselfe for a skifull Master-builder. *1. Cor. 3. 10.*

In like maner, when ye heare it said to Saint *Peter*, *I will giue thee the keyes of the kingdome of heauen, and whatsoever thou shalt bind vpon earth, shall bee bound in heauen, and whatsoever thou shalt loose on earth, shall bee loosed in heauen; yee are to remember, that the same was also spoken to all the rest of the Apostles. So likewise, though the keyes were promised to Peter, yet it was neuer said to him, I will giue the keyes to thee onely. And when this promise was performed, it was accomplished, not in Peter onely, but in all the Apostles ioyntly; when Christ sayd to them, Goe, and teach all nations. As my father* *Matth. 16. 19.* *Matth. 18. 18.* *Matth. 28. 19.* *Ioh. 20. 21.*

ther sent me, so send I you: namely with the same authority, and power, but yet ministeriall in you, which is principall in me. What power therefore had Peter, other then that, which all the rest had, to whom Christ imparted his owne power? Moreouer, Christ gaue the keyes to them all, as also the power of binding, and loosing, when he said ioynntly to all, Whosoener sinnes yee remit, they are remitted vnto them: and whosoener sins yee retaine, they are retained. Therefore Saint Peter had no other part in my seruice, nor other power, then the rest of the Apostles had.

Ioh. 21.23.

Lastly, if it was said to Peter, Feed my sheepe, and my lambes: know yee likewise, that feeding is principally preaching, instructing, and administering the Sacraments. All which was committed to all the Apostles, Goe and teach all nations, baptizing them &c. As my Father sent me, so send I you. Nor did Christ say to Peter; Bee thou the only sheepeheard of my sheepe: But he, by a speciall application, thus bespake him, to feed his sheepe, that hee might comfort, encourage, and reuiue him, whom hee saw then cast downe with griefe, for hauing so lately shewed himselfe a Renegate, whereupon hee might

might with good reason misdoubt himselfe;
to haue lapsed from his Apostleship. But
Christ comforteth him by this his speech, as
saying to him, I restore thee to thy Apostles-
ship, and, in recompence of thy crime in base
deniall of mee, I now enioyne thee the more
zeale, and charity in feeding, and attending my
poore flock; and therefore, in lieu of thy thrice
denying mee, I will, that thou thrice confesse
thy loue to mee: and so I recommend this of-
fice to thee in a more speciall manner, euen by
way of penance, which in general I haue com-
mitted also to the rest ioyntly: but to them I
do not redouble my charge, because they haue
not as thou, denied me. And euen this he re-
quired of him, when hee foretold his fall, and
said to him, *I haue prayed for thee, that thy faith* Luk. 22. 32.
faile not: therefore, when thou art conuerted,
strengthen thy brethren. That is to say, if thou
shalt see the faithfull, which hereafter shall be-
leeue in me, to fall sometimes by weakenesse
and infirmity, it is your part to animate, and
strengthen them by your owne example;
whom beeing fallen I haue raysed vp againe:
and with this care of confirming thy brethren,
I burthen thee in special more than the rest, for
that

that thou by thine ensample canst doe this; whereas others are like to doe that office by their exhortations onely, and not by so liuely an example of their owne.

And if any doubt arise in your mindes upon *Christ's* speaking onely to *Peter* in the presence of the rest of the Apostles, and of such things, as were to bee imparted vnto all, and if thereupon yee should surmise, that he did this to intimate heereby to the rest *Peter's* Souerainety ouer them, as if hee were to bee the *Chiefe*, and ordinary Pastor; and all the rest as his adiutors, and assistants, you must awake out of this error. Verely *Christ* neuer had any such purpose, or intention, nor (as I haue proued) can he now suffer any such construction: neither did euer any such interpretation come into my head. But well may yee know, that, in this action, not any such Primacy of *Peter*, but other mysteries are included, which hee these:

Christ giuing charge concerning that, which was to bee committed equally to them all, yet directeth his speech onely to one, that it might hence be gathered, that I, his Spouse, was to be but one, and that they should not imagine that euer

euery of them might make a seuerall foundation of their owne, by schismes, and diuisions, but that their ioynt labours should bring forth one, and the same worke, namely mee, beeing one, and the same Church. And this is Saint Cyprian's interpretation.

Christ in speaking onely with *Peter*, doth appoint him, as the Head in order, and the President of the Apostolique Colledge, which is a dignitie, and preheminence, not of authority, nor iurisdiction, but onely of ranke, and title; that thereby the Apostolicall Company might attaine to a perfect collective vnyty, such as is in a Collegiate-Chapter with their Deane, or in a Senate with their President, and that heereby the Apostles might gather, how well vnyty did please their Master, in that, hee speaking to *Peter* onely, as to the Head in order, and Foreman of that Society, they should in no wise fall asunder in diuisions, but keepe themselves in perfect vnion, and so, holding all together, they might the better set themselves to rend me, who am but one. And thus Saint Hierome expoundeth it.

*Hieron. l. 3.
aduers. Iovin.*

Onely *Peter* was spoken to, as beeing my type, and representing mee. *Christ* did then

treat with him, as with my Proctor, or Attur-
 ney : and so when *Christ* deliuered him the
 keyes, he tooke seysin of them, not to his owne
 priuate vse, but to mine, and in the name of the
 publique. For, there were then included, and
 represented in *Peter*, all my Prelates present, or
 succeeding : and so in the name of them all, and
 to the vse of them all he both receiued the keyes,
 and the charge of feeding my flocke, and build-
 ing my house. Not that he had liberty to be-
 stow those keyes at his pleasure, or to appro-
 priate them to any one, whom he would make
 his successor : but that I, in his person, did
 then take them to the vse of my Prelates. Like
 as an Atturney taking Liuary and seisin for an
 incorporation, doth not receiue it as an owne,
 or disposer, nor hath thereby authority to doe
 his pleasure with it, but by this Attourment
 the right, and property inureth to the Body or
 Society represented. And, as for the per-
 son of *Peter*, he receiued indeede the keyes for
 himselfe also, inasmuch as himselfe was one
 of them, in whose name he tooke them. And
 this is Saint *Augustine's* iudgement.

Lastly, *Christ* maketh this conference with
Peter onely, that all Prelates, casting their eye

on

Aug. de Agon.
Christ. c. 30. &
in psalm. 108.
& in Io. tract.
124. &c.
Ambr. de dig.
Sacerd. c. 2.

on Saint *Peter*, might from him take a iust model and patterne of gentlenesse, and other Episcopall vertues: Which is the exposition of Saint *Leo*. *Leo, Serm. 3. de s^a. Assump.*

These, and other like mysteries haue I alwayes vnderstood concerning this action of *Christ* with *Peter*: but that therein should be comprised any Soueraignety, or Papacy, or commission for the only ordinary Pastorship; there hath not bin in all my house, for the first fūe hundred yeeres, any one found so idle, as so dreame of such an inuention.

And though I should bee so prodigall, as to grant, that which I haue shewed to bee most false, namely that Saint *Peter* was ordained by *Christ* an vniuersall Pope ouer mee, yet what hath the Bishop of *Rome* to doe with St. *Peter*? The holy Scriptures giue in no euidence at all, that euer *Peter* was at *Rome*. Onely humane histories report it. And as for diuine Records, they plainly shew, that he departed not from the coasts of *Iudea* till the fiftieth yeere of our Lord. Thereafter wee finde in the Ecclesiastique histories, that before his going into the West, hee preached the Gospell in the Easterne parts, in *Pontus*, *Cappadocia*, *Asia*, *Bythinia*,
&c. *Hieron, in Pet.*

800. for the space of diuers yeeres; and that hee suffered martyrdome in *Rome*, about the sixty eight yeere of our Lord. It is not possible therefore, that he could haue bene Bishop of *Rome* so long as fiftie yeeres, much lesse twenty five: Which space of time is very vnaduisedly assigned him by some passable ancient writers.

But, to omit these arguments from computation, surely neither Saint *Peter*, nor any other Apostle was euer made Bishop of any particular City, whereto his seat might be entayled by a perpetuity. This is repugnant to the very office of Apostleship, which was by *Christ* their Chiefe Lord instituted an order of professed *errants* throughout the whole world, when he gaue them their commission, to *Go* and teach all Nations, and to preach the Gospel to every creature, that is to say, to all men wheresoeuer throughout the world. They had no power therefore to fix themselves on any particular place, nor to binde themselves to it, but their duty was to attend the enlargement of my tents, beginning from *Ierusalem*, to the remotest parts of the earth: and when they had founded any particular Church, and vnited it to me the vniuersall Mother, they were then to passe on for

Matth 28. 19.
Mar. 16. 15.

Act. 1. 8.

for new plantations. Who therefore is so hardy, as to coope vp Saint Peter at Rome, and to binde him to a particular Bishopricke there till the day of his death? And if hee finished his course at Rome, certainly hee died not with the title of Bishop of Rome, but of an vniuersall Apostle. For, neither that, nor any other See could be chosen by him, as proper to him, beeing by his function, and calling to passe to and fro through the world. But if hee ended his life in any heathenish place, where, as then, there was no Church planted, who then was to be his successor in the Papacie? It is therefore a groundlesse, and idle assertion, to name personall successors to any of the Apostles; whenas none of them all was a locall Bishop, (for as for Iames Bishop of Ierusalem, hee was none of the twelue Apostles, but a Disciple beside that number) and therefore all Bishops succeed all the Apostles *in Solidum*; that is to say, euery particular Bishop, whatsoeuer hee bee, holdeth the place, and office of the Apostles, who by Christs institution committed their charge, and office to the Bishops; and those to other Bishops, and so to others by continuall succession till the end of the world; and that

*Constit. Apost.
lib. 6. c. 14. &
Doroth. in
Synopsi &c.*

10.20.

by vertue euen of those words of *Christ* to the Apostles. *As the Father hath sent me, so I send you.* That is to say, As the Father hath giuen mee power to send you, soe I giue power to you to send others, and to giue them likewise the same missiue power, which I giue you, and the Father hath giuen me. And hereupon it followeth, that euery Bishop, in respect of the diuine institution, hath the very Apostolicall power, that is, *vnuerfall* in habite, or generall qualification, which he is enabled to exercise actually in any part of the world. But, in regard of my restraining precept, for the auoyding of disorder, and confusion, there are long since limitations set downe, and particular distinctions of euery ones Diocesse. Now therefore, when as there is no personall succession vnto any of the Apostles, who can fetch his claime from *Peter*? who from *Iohn*? who from any other of the Apostles? Nay, if such plea were good, there could not bee about 12. or at the most 13. Bishops in the world. And to afford personall succession to *Peter* onely, with deniall of it to all the rest, is to beate the aire with idle words, and to goe against the Scriptures.

Certainely for a thousand yeeres and more,

I neuer

I neuer heard in all my family from the mouth, or penne of any pious and holy Author, that the Bishop of Rome was acknowledged for an Vniuersall Pope. Indeed the Bishops of Rome themselves haue endeuoured to make me an vnderling, and to put me vnder their feete, and to make themselves my Head, and Lord, and Master, with great wrong to my true, and onely Head, Lord, and Spouse CHRIST IESVS: but they haue long attempted it in vaine. For they haue met with stout oppositions. St. Polycrates a most holy Bishop of Asia did strongly oppose S. Victor B. of Rome. S. Irenaeus B. of Lyons did the like; and this befell neere the times of the Apostles. S. Cyprian beareth himselfe as a companion, and Colleague with S. Steuen, and S. Cornelius both Bishops of Rome, euen in the Vniuersall gouernment of the Church; and spareth not to hold his owne against them. S. Firmilian B. of Cesarea in Cappadocia handleth the same Steuen of Rome very homely, and setteth nought by his excommunications. The Church histories are plentiful in shewing, how lightly S. Iulius, though B. of Rome, was ouerpassed by the Bishops of the East, and by the Councell of Antioch, (which, for the more part

Cyp. l. 1. ep. 3.
 & l. 3. ep. 13.
 Apud Cyp. ep.
 74. Pamel.

Ensb. l. 7. c. 4.
 Iulij Epist. ad
 Orientales &
 Socras. l. 7. c. 5.
 & Socrom. l. 3.
 c. 5 &c.

Con. Nic. can. 6

of it, was Catholique, and Orthodoxe) for no lesse matter, then that he would make himselfe an Vniuersall Iudge, euen in the causes of the Easterne Church, and yet in the end hee was faine to sit downe, and be quiet. The Councell of *Nice* acknowledgeth not the B. of Rome for any other, then one of the three then *Patriarchs*, who had their limited iurisdiccions: so also doeth the first Councell of *Constantinople*, and the Councell of *Chalcedon*. None of the ancient fathers my dearest children, for the space of 600. yeeres together, hath any the least impression of the Romane Papacie; by whom the B. of Rome was neuer taken for other, then at the most for *Patriarch* of the West. The *Africane Church* (in those dayes one of my most noble daughters,) affronted the Romane Church, and would not in any wise, that she should exercise any power ouer her in the ordering of the Ecclesiasticall policie; and went so farre, as in open Councils to resist her, in which euen the renowned *S. Augustine* bare his part. The like hath bene many times practised by the Churches of *Rauenna*, of *Aquilege*, & of *Milan*. And *S. Gregory* in opposing the title of Vniuersal Bishop in the Patriarch of *Constantino-*

tinople, must needs oppugne the same in the
Romane also by force of very strong argu-
ments.

It is to no purpose therefore to seeke here
vpon earth one Vicar-generall for my Spouse
Christ, who hath no need of a successour or
Vicar, inasmuch as he is head of my body, and
his Spirit is sufficient for me, onely Ministers,
and labourers are needfull for him, and for me:
and those were, first the blessed Apostles, and
after them their successors. So that, in respect
of labouring, and working, and setting right
also the externall gouernment of my family,
those Apostles all ioyntly, and *in solidum*, (as S. Cyprian l. 4. ep. 3.
& l. 3. ep. 13. &
de Simplic. Prae-
lat.
Ambr. in 1.
C. 11.
Chrysost. hom.
17. in Mat. &c.
Cyprian expressly affirmeth) hold the place of
Christ, and are equally his Vicars, but in labour-
ing, and working for my behoofe: and all
Bishops likewise are with very good reason by
my holy doctors, styled by this title of *Christ's*
Vicars, and not S. Peter onely. And so in re-
spect of my true Head, and Spouse, I am vnder
a perfect Monarchie: but as for the worke of
my Ministers, they performe their office in a
kind of Aristocratie, without any Monarchie
at all amongst them. They are like a company
of workemen, which haue vndertaken a large

Vineyard, euery man his parcell : or like a troope of many shepheards all seruants of one great Shepheard, who p̄cel out among themselues the feeding of a very great flocke, whereof there is one intire Lord, and Master, that onely *grand Shepheard*. And surely when the owner of a vineyard hireth many laborers to dig it, hee doth not giue any dominion, or iurisdiction to any of them, ouer either the vineyard, or their fellow-workemen; and, if it be his pleasure to appoint any to assist the workemen, and to direct them in their labors, either hee commeth among them himselve in person, or sendeth one of his sonnes, or his factor, or deputy, whose office then must bee, not to delue, and toyle with the rest of the labourers, but only to ouersee, and to prouide, that they doe their taske. I pray you aske Saint *Peter* whether he were hyred by *Christ* to bee a labourer in his vineyard, or to bee a surueyor. Verely hee will answere you, that he was one of the labourers, and diggers in my vineyard, and not a factor, or surueyor, or deputy. His office therefore was, not to command others, but to worke himselve. For, all the Apostles were *Oxen* for the plough and for treading out the

the corne : nor would Saint *Peter* haue suffered his necke to bee withdrawne from this yoake. Let not therefore the Bishoppe of Rome thus without all ground vaunt himselfe for the onely Vicar of *Christ*, nor vnder this title (equally common to all other Bishops with him) keepe me downe, and oppresse me, and together with me all my children.

Nor may you suffer your selues to bee deluded by a false, but very common, imagination, that it behoueth me to haue one visible Head, and one vniuersall Gouvernor. For, in such cases, as this, yee are not to set downe for good, that, which mens fancies doe conceaue; but ye are to haue an eye to that, which *Christ* himselfe hath ordayned. And forasmuch as he, as I haue shewed, will bee my onely Head, and sole Commander; and, for externall managements, hath appointed that his laborers should among themselues in common, and *in solidum*, without Monarchy, in a kinde of Aristocratricall forme, ioyne together, for the directing of my affaires, by way of Synods and Councils, as necessity shall require; therefore one supreme visible Head ouer me neither is necessary, nor was euer ordayned, nor is desired. And
if

if so many temporall Estates in this world are sufficiently gouerned, without a Monarch, in a Democraticall, or Aristocratical forme, why doe ye suffer your braines to be pestered with a false imaginary necessity of hauing a meere man to bee the Monarchicall gouernour ouer my house? and consider not what a woe case I were in, if I should hang on the sleecue of one man, who hath no priuiledge against any error, or misery.

Perhaps yee will aske mee, how then crept the Papacy into Rome, where now it carieth so high a sayle? whereto I am sure, that, whilst I was a yong, and small tenderling, both the Apostles, and likewise those Bishoppes, which immediatly succeeded them, did indifferently, without any ielousie of concurring iurisdctions, or affectation of soueraignty, agree together in the ordeining of other Bishoppes, and Ministers, and committing to them the preaching of the Gospel and planting throughout the world new particular Churches. Which yong daughters of mine being thus multiplied, and inlarging mee farre and neere, the necessity of preuenting confusion did bring into my house, an holosome, holy, and necessary ordinance,

dinance, that there should be diuision of Prouinces, and in Prouinces distinct Bishopricks, and Diocesses; and so the Bishops of one Prouince should attend the directing, and guidance of their owne precincts onely, and not intermeddle with the Prouinces of others, vnlesse they were thereto requested, or publique necessity so vrged. My selfe, seeing this custome brought in by necessity, approoued the same, and did moreouer ordaine, that in euery Prouince the Bishop of the Mother City (that is of the place, which was the seat of the chiefe Magistrate, or otherwise conspicuous for some ciuile respect) should bee the chiefe, and consecrate the Bishops of that Prouince, and in the steade of the Synode of his whole Prouince, should dispatch certaine affaires pertaining to mee, that so the Bishoppes of that Prouince might not be encombred with meeting together vpon euery small occasion. And because in the *Romane* Empire, which at the time of my espousall to *Christ*, and for three or foure ages after, was in its greatest flourish, there were then three most renowned Cities, most eminent about the rest in honour, and secular power; namely first, *Rome* in *Italy*, the chiefe

Hegesip. de
excid. Hieros
l. 3. c. 5.

D

and

and principall seat of the Empire; secondly, *Alexandria* in *AEgypt*, where the Emperors Deputy remayned; thirdly, *Antioch* the mother-City of all the East; in regard hereof the Bishops of these three grand Cities were the three first *Metropolitanes*. Afterward also the number of Churches so encreasing, that these three sufficed not, and the Prouinces which grew too large, beeing thereupon, for my conueniency, deuided into more, and lesser Prouinces, (with appointment, that alwayes the Bishoppe of the principall City of such a Prouince should bee the Metropolitane thereof) the three aforesaid, in regard that they had beene my first Metropolitanes, were honoured with the titles of *Patriarchs*, and indued with certaine priuiledges, which I was not vnwilling that they should enioy. To whom also I did afterward, by way of priuiledge, adde two other *Patriarchs*, one of *Constantinople*, (as soone as that City became a seat of the Empire beeing called another *Rome*) and the other of *Hierusalem*.

Thus my vnthankfull daughter the Church of Rome, hauing bene courteously entertained, ennobled, enriched, and exalted by diuers deuout Emperours; vsing the aduanrages, which

which by little and little she gained, partly by temporall greatnesse, which then shined faire vpon her, partly for that I had often good vse of her helpe in the midlt of my troubles, and garboiles, which heresies brought vpon me, wherein she stood me in good stead, by procuring mee fauour, and countenance of Catholique Emperours, as also by the credit and reputation she had abroad frō those great Apostles *S. Peter*, and *S. Paul*, which were her fosters, and breeders vp, yet she, I say, impudently abusing all this, did about a thousand yeeres agoe enter into a bold rebellion against me, not vouchsafing to remaine still my daughter, nor acknowledging me for her mother in any wise, but seeking to make herselfe my mistresse, and to domineere ouer me. But most of all about 550. yeeres after, since the times of that firebrand *Hildebrand*, and since the totall ruine of the Romane Empire, this daughter of mine, being high-growne in greatnesse, and pride, as shee began to withdraw her necke from the yoke of a temporall Lord, who with his rod might hold her in obedience to me, so would she needs also abandon her due place, which she held with me, of being a member

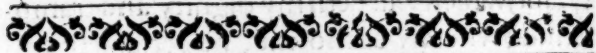
of my body, from which she rent herself by an horrible schisme; and disdeyning to bee a member of it, would haue no nay but perke aboue me, and make herself my Head by tyrannicall vsurpation. And whereas, first, according to the appointment of my Spouse, she should receiue life, and vigor from me, as euery member of the Body doeth, from its coniunction with the whole, as being a part thereof, she, by tearing herself off from being a member, to put forward for the Headship, hath instantly lost all that spirit, and vigor, which euery particular Church partaketh with and from mee, *euē as branches deriue their vigor from the roote, streames from the fountaine, and beames from the Sunne*; which is *S. Cyprian's* comparison. And moreouer she hath bene so bold with me, as to dispoile me of my robes, and ornaments, and to rob me of my proper name; and now shee, she onely must be stiled the vniuersall Church, the Catholique Church, the mother of the faithfull, the pillar of trueth, the Spouse of Christ, &c.

Cyp. de vnit.
eccles.

Behold therefore here an infamous, and dreadfull rocke. For, whosoeuer abandoneth me, to cleaue to her, hee is out of the Arke of
Noah,

Noah; he not hauing me to his mother, bath not God *Cypr. ibidem.*
to his father. Whosoeuer is a follower of that tyrant, which vsurpeth my dignity and trampleth downe my authoritie, he certainly followeth not Christ my true Spouse, but *Antichrist*. No Church can be vnder Christ, vnlesse it be first vnited to me: and all Churches, that enioy the graces flowing from Christ, doe partake them by my meanes, and so farre forth, as they are my daughters, and limmes growing vnto me, who am the Body of Christ. Therefore the Romane Church, inasmuch as a daughter, or member she will not be, and mother or Head, which faine she would, she cannot be, betweene both sure she hath no part in me. And whosoeuer danceth after such a schismatical and rebellious ring-leader, must needs himselfe be a schismaticque, and rebel: and who so followeth the vsurping Pope, must engage himselfe to beleecue euery falshood, and fiction that is thrust vpon him, and so shall be sure to tumble downe headlong after such a guide. Thus the Papacie sheweth it selfe to bee the grand and most dangerous rocke of all the rest, against which so many poore Christian soules daily dash themselves. And so much for this

mother - Rocke. The rest I shall passe ouer more briefly.



¶ *The second Rocke.*

Temporall Power.



O farre haue my Churchmen bene puffed vp with Ambition, that they haue not onely claimed, but also professed, and exercised temporall power in many meerely ciuill, and temporall affaires, challenging to themselues, as in my right, a power ouer Clerkes to imprison, and banish them, and to inflict reall forfeits, and corporall paines vpon them; yet can none of my Prelats pretend for any power otherwise, then as the same belongeth to mee. And I, for my part, from my conscience confesse, that I haue not receiued from my Spouse any the least temporall power concerning any temporall affaire whatsoeuer: but all the power I haue, is wholly and meerely Spirituall. For, the end, whereto I am ordeined, being wholly, and onely spirituall, (namely, to guide the soules of my

my children vnto eternall blessednes, which is supernaturall and spirituall) it followeth, that all the meanes which I am to worke by, must be of their owne nature Spirituall, and supernaturall: and therefore mine owne, and proper power can extend it selfe no further, then to things Spirituall onely. My Lord *Christ* himselfe, what other power did he exercise, then meere^dly Spirituall? Did hee euer thrust himselfe into any temporall affaire? *S. Paul* saith, that *Those that are set ouer my children, are* Heb. 13. 17. *to watch ouer their soules, and to render accompt of them.* My care therefore properly, and wholly concerneth mens soules. As for their bodies, and bodily, or ciuill affaires, they haue other gouernours, namely temporall Princes. The same *S. Paul* saith also, that *No man, that warreth vnto God, entangleth himselfe with the affaires of* 2. Tim. 2. 4. *this life.* Moreouer, by the ioynt acknowledgement of my holy doctors, it is manifest, that my employment is wholly and onely in cure of soule, which also is not denied by diuers the most renowned Bishops of Rome: as *Hormisdas Epist.* 2. 1. *Gelasius de Anath. vinc. & Epist.* 10. *Symmachus in Apologet.* *Nicolas the 1. Epist.* 8. And why, I pray you, is my power described
ordina-

Math. 23. 2.

Luke 22. 25.

Hieron. ep.
3.

ἐν τῇ αἰσ' ἡ ἐξου-
σία ἐστὶν τῶν
ἀποστόλων. Chrys.
hom. 3. in Act.
Apo.

ordinarily in holy writ by the name of a *Chaire*, but that it consisteth in teaching, and directing; this power of mine being principally instructiue, and doctrinall? *Christ* said to his Apostles, that *The Kings of the Gentiles exercise Lordship ouer them*, But ye shall not be so: thereby inferring, that it belongeth not to the officers of my family to exercise dominion, or ciuill coactiue iurisdiction. S. *Hierome* saith, that *Kings rule ouer men, will they, nill they; but the priest ruleth onely those, that are willing to be subiect to him*. The reason is, for that it is not in my reach to enforce any man. S. *Chrysostome* very well saith of me, that *I cannot impose any thing by authoritie*; that is, in such maner as pretending power to compell others to obey me.

True it is, that religious, and deuout Princes, to doe mee honour, and for my sake to vouchsafe some priuiledge to my officers, haue afforded mee the fauour, to haue the exercise of a certaine ciuill, and criminall Iurisdiction ouer my owne Ministers: but such grants as these are at the courtesie, and in the liberty of the grantors. And yet hereupon my Prelats cary their heads too high, and lay claime to exempt from the ciuill Magistrate, all Clearkes, and

and Monkes, with their very hangbyes, and lickspits. And this Rocke is very dangerous, euen to my Clergy themselves, who not onely are heereby emboldened openly to disobey the Magistrate in his ciuill gouernment, but also hide vnder this cloake of exemption a foule heape of heynous sins, and enormities, liuing as they doe, debauchedly, and without feare, either of God, or of the ciuill sword: the execution of iustice in such cases by my Ministers being either too-too gentle, slacke, and sleepy, as it is ordinarily, or, on the contrary, sometimes too cruell, bloody, and barbarous.

This Rocke is so much the more harmefull, and dangerous, in that the Bishops of Rome, cloaking themselves with my mantle, thereby make pretension to mount aboue Princes, Kings, and Emperours, and to bee iudges ouer them, arrogating to themselves authority to ouerrule them at their pleasure, in their ciuill gouernment, and in their lawes; nay, moreouer, to deprive them of their kingdomes, and free their subiects from their bounden duty, and oath of fealty: and this not onely in case of heresie, but vpon any other occasion which the Popes in their humor shall conclude to be important,

portant, and sufficient. An horrible and abominable pretension, and altogether contrary to the law of God. This Rocke surely is founded by the Diuell himselfe, wherat so many of my children split themselves, and for the maintenance of the Popes ambitions, forfeit their goods, honours, fame, liberty, life, and soule. By this hellish pretension, rebellions are ray-
 sed vp in Kingdomes, infamous and execrable murders of Kings are plotted, the peace of the whole world is troubled, brutish enormities are committed: and all this springeth only from Papall ambition.

It is most certaine, and notorious, that by the law of God, and of nature, expressly confirmed in the holy Scriptures, euery one ought in conscience, vnder the guilt of most heynous mortall sin, to obey his lawfull Prince, in matters concerning the ciuill estare, whether the same Prince be good, or euill. *Let euery soule bee subiect to the higher powers. Bee subiect to your Masters, not onely to the good and gentle, but also to the froward.* And for cerraine, I neuer receiued any power to disanull the bond of Gods lawes. Whence therefore hath the Pope gotten such power, that he presumeth to disoblige subiects
 from

Rom. 13. 1.
 1. Pet. 2. 18.

from that naturall bond, which tyeth them to be entirely subiect to their lawfull Prince in ciuill maters, and those things which concerne the temporall gouernment? It is a meere gull, & foppery, that hee should pretend to depose Kings from their thrones, and depriue them of their crownes, and in this wise to let loose their subiects from their obedience, whenas, without all doubt such depriuations, and depositions, are meere *temporall busineses*; and no power of mine extendeth it selfe beyond spirituals. The Pope's arch-flatterers confesse, that it followeth hence, that he cannot *directly* depose Kings; yet will they haue him enabled to doe it *indirectly*, namely as such matters are occasion of some spirituall good, or euill. But this, say I, is impossible. For a thing is said to be done *indirectly*, when it necessarily followeth vpon another thing which is done *directly*. As for example, when a thiefe robbeth a trayuailer of his cloathes, and he, thus left naked, dieth with cold, this thiefe hath robbed the man *directly*, but killed him *indirectly*. In like maner it should be shewen what spirituall action the Pope doth *directly*, by his spirituall power, whereupon necessarily, but *indirectly* the de-

E 2 position

position of a King, or depriuing him of his temporals doth ensue. But it is impossible that any such action should bee shewed. For, there cannot be any greater spirituall action atchieued by my proper power, then Excommunication. And who would euer come to that height of absurdity, as to say (and yet some haue said it, and beleued it) that a Prince being excommunicated is held in the same instant to be also depriued of his kingdome, and deposed? And yet my very nouices know, that excommunication medleth not with any temporalls. A rich man beeing excommunicated doth not thereby lose his possessions; nor a noble man his nobility; why then should a King by excommunication lose his crowne?

Now therefore see what a terrible Rocke this is. A toy takes the Pope in the head to beare the people in hand, that their Prince is an heretique, and excommunicate, and so depriued of his kingdome, and that they are to rise against him, and to call in another to reigne ouer them: These simple wretches, being misled by the Popes false doctrine, will needes disobey God, to obey the Pope. And thus, first, they herein sinne mortally, and cast away their foules;

soules; then, are they also most iustly punished for traytors, as they are, and so farewell goods, life, and all. Neither will the matter bee salued vp by that, which the Romanists reply, saying, Obey your Prince, and sweare fealty to him in ciuill obedience: but when the case so falleth out, that the Pope commandeth you otherwise, then renounce this obedience. Nay, but obedience due to Princes is perpetuall, absolute, and without any reseruatiō, or condition: for, God so commandeth. And *wee must* AA. 5. *obey God, rather then men.* It behooueth therefore by Gods law to sweare obedience, and fealty, in matters concerning the *temporall gouernment*, vnto euery naturall liege Lord, without any reseruatiō; and consequently euery subiect ought to declare himselfe, when hee is so required, that hee sweares, and promises perpetuall, and absolute obedience, any whatsoeuer, or whosoeuer, declaration, commandement, excommunication, or sentence to the contrary notwithstanding. For, in this world there is no power, that can disoblige a man frō this perpetuall, and absolute obedience commanded by the law of God himselfe. And in like manner the deposing, or depriuing Soue-


Dan. 4. 35.

raigne Princes is to bee attempted by none but God's immediate hand, to whom onely it belongeth to *translate kingdoms*. And, as for any power of mine, especially that cannot in any manner, neither *direct* nor *indirect*, lawfully attempt any such depriuations. Let euery one therefore remaine subiect, and obedient vnto his owne Prince, in things concerning *temporall gouernment*: nor let him thinke, that hee euer can bee assoyled by any power on earth, though Ecclesiasticall, from such his entire obedience.



¶ *The third Rocke.*

Implicite Faith.

 Ruell, and pestilent ambition! The Pope, to the end that his vsurped tyrannie may not be discouered, and that he may be taken for a god vpon earth, by simple seduced people, or rather that they may be made pliable, and capable to admit for good any falshood, and forgery, which the Pope, for the aduancing his owne greatnesse, shall propound

pound to them, causeth them to be perswaded, and taught, that in matter of faith, it is sufficient for euery of them to beleue, whatsoeuer the holy, Catholike, Romane mother Church doth hold, and beleue. Verely I, that am the vniuersall Church, I, to whom the continuall assistance of the Spirit of my Spouse is promised, (and not to the Romane) I, that am the pillar, and ground of truth, yet dare not be so bold, as to assure my children, that this *in-folded faith* sufficeth them, namely, to beleue vnder generall termes, whatsoeuer I beleue. How then shee, now swarming with errours, and falshood, and being nothing, but ambition and auarice, how dares shee bee thus bold? My beloued Saint *Paul* would not haue his *Corinthians* thinke, that hee would *bear dominion ouer their faith*, which hee did sweetly instill into them, and not thrust it vpon them by command and domineering. But Rome will haue euery man, will hee, nill hee, by all meanes to beleue, and rest in, whatsoeuer shee determineth, and commandeth, and to subscribe his beleefe to all that shee beleueth and maintaineth, or rather to whatsoeuer shee inuenteth and imagineth, though indeed herselfe beleue it not,

Mat. 28. 20.
1. Timi. 3. 15.

2. Cor. I. 24.

it not, nor hold it for any point of faith, but for a matter of state; & vpon this point of policy she taketh order, that those inuentions, which shee knoweth to bee no matters of faith, but onely to serue her ambition, and couetousnesse, must be giuen out for points of faith.

Rome cannot abide, that yee, my children, should bee zealous in seeking to know what it is that yee are to belecue; for, by such enquiry you would discouer her trickes: and therefore shee telleth you, that you are safe, if yee haue this *enuelopped faith*, and belecue all that shee beleuees. And if so be any of you make a stand vpon any particular, beeing one of those articles, which shee in point of policy hath inuented, (and which shall hereafter be declared by me in my descry of these Rockes) then she presently musleth vp your eyes, and blindeth you, and sendeth to you her owne attendants, the Priests, and Friers, preachers, and confessors, who wholly depending on her, are all at her deuotion, & they declare vnto you, that *Rome* hath decided the point to be an article of faith. And thus, when yee are bound to belecue all that the Church of Rome beleueeth, and maintaineth, that is, whatsoeuer she teacheth,
and

and auoucheth, as fit to be held, and beleueed, ye must needs play at hoodman-blind, and being loaden with dangerous scruples, stumble vpon the rocke of many an error, and fiction, and so incurre miserable shipwracke.

There is indeed a kinde of ynweeting obedience, which is holy, and good, nay necessary, but vnfolded, which concerneth the fundamentall articles of my faith. Such as are, the vnitie of the Godhead, and Trinitie of persons in one essence, and nature: the incarnation of the Word, with the conioyning of two distinct natures, the diuine and humane, in the one onely diuine person of my Spouse *Christ*: that he suffered, and shed his blood, and gaue his life vpon the Crosse for my redemption: that he rose againe by his owne power: and that hee ascended, and is glorified in heauen, where he remaineth my true Mediatour, and continuall Aduocate with the Father: and that he is to bee iudge of all men, to giue to euery one according to his owne workes, either life, or death euerlasting. In the beleeuing these, and other such Articles, euery childe of mine must yeeld his eyes closed vp by obedience, without curiositie, or recalling them to the

2. Cor 11.

principles of humane reason. For these are the fundamentals, wherein all Catholique Christendome is well resolved, and settled with absolute agreement. But in many other points, either necessary, or not necessary to saluation, there is danger, that ye may be deceiued. (For oftentimes *Satan transformeth himselfe into an Angel of light.*) Therefore euery of you, that hath any heart, and spirit at all, ought to open his eyes, and looke well into that, which is propounded to him, to be beleued, either by implication, or expressly, and to examine it with Christian, and sober diligence, whether that, which your Preachers, and confessors, and writers teach you concerning spiritual things, (who too often, vnder the name of my Ministers, are wolues in sheepes-cloathing, and nothing els, but the ministers of humane ambition, and auarice) be conformable to the holy Scriptures, and vnto my refined and thoroughly-established iudgement; mine, I say, that is, of the Vniuersall Church, such as I was for the first foure, or fīue vncorrupted ages, and still am also in regard of my selfe; but not such as the *Romane*, by vsurping my name, doeth disguise, and vaunt herselfe to be. For, if you shall walke

walke on blindfold, vnder this *ensliding faish*, after blinde guida, ye shall, they, and you too, hir vpon the rocks, and tumble into the infernall pit.

For these respects, which I haue named, *Rome* would faine haue you remaine still muffled vp with this *cloudy faish*; and, to keepe you in your spirituall blindness, she hath depriued you of the vse of holy Scripture; shee will not suffer it to be imparted to all the people in the vulgar tongues; she prohibites it, she hinders it. Verily a most horrible crueltie. God commanded, not onely *Moses*, not *Aaron* onely, and the rest of the Priests, nor onely the Scribes, and doctors of the Law, and Pharisees; but generally all his people, that they should alwayes haue the Scripture before their eyes. In this is stored vp your daily bread: but instead of making you abound with this bread, those, whom you call your spirituall fathers, take it from you; and so may yee starue, for them. Nay, instead of this bread, they put in to your hands either the stones of strange doctrines, which are marueilous hard for you to chew, as that you are to spend your liues for the maintenance of the Popes humors, or else

the scorpions of errors, and falshood, which bite, and sting your very soules, or, at the most, the course browne-bread of their pamphlets concerning Christian doctrine, and other manuels which they name spirituall. Wherein, because they can doe no lesse, (for, then should they appeare to bee open professed wolues) there are set downe some good foundations of many good Catholick verities, but vnder the crust of this good wheaten-bread, the course crumbe is deliuered to you, or rather the poison of the manifold errors, and superstitions of humane, if not diuelish, doctrine; thereby to cherish in your simple soules such reuerence, and obedience to the Pope, Prelates, Priests, and Friars, as their ambition, and avarice gapeth after. As for other bookes, which discover these their jugglings, *Rome* doeth slanderously bruit them to be hereticall, and prohibiteth them by vaine, and childish terrors of excommunications: and all this, that ye may not open your eyes, but remaine blinde for euer. Looke well to this.

The

The fourth Rocke.

Excommunication.

IT is a wonderfull, or rather miserable deuise and craftie trick of the Popes, for the mainteining their tyrannie ouer your soules, and making themselues to be reuerenced, feared, and held for gods vpon earth, that they proiect to beare you in hand, that the keyes, giuen me by *Christ* my Spouse, are thunderbolts, and fierie darts in the hands of the Bishop of *Rome*, as being the successor of *Iupiter Capitolinus*. Behold the deceipts, and cunning of this new *Iupiter*. There was neuer any thunderbolt, that strake, or hurt any man, vnlesse it were actually darted out: but they put a vaine, ridiculous scare-crow vpon you, making you belecue, that they haue certaine close thunderbolts in a corner, which of themselues fly abroad, and smell out, euen in the most secret closets, those that doe, or say any thing which may displease the Pope, though neither the parties themselues bee knowne to him, nor any hint giuen what they

doe. Alas, what poorefooles are they, that giue credit to this?

These my keyes, which you see in my hands, no doubt, are mannageable by my Prelats and Ministers, and haue power sometimes also to thunder out an *Excommunication*. But you must know, that I am to cary an hand in the guiding of such thunderbolts: and, if they be darted forth contrary to my order prescribed me by my Spouse, they are of no force at all, and haue no other operation, then to make a vaine rumbling to scare yong children withall.

Excommunication, my beloued children, is of diuers sorts in my family. The first is, when any of my children, hauing committed some grieuous, publique & notorious crime, whereby he hath scandalized all his brethren of that particular Church, where he remaineth, for the recalling him vnto true, wholesome, inward repentance by outward medicinall shame, is not onely reprovved by the Prelate in the publique Congregation, when my children come together vnto spirituall exercises, but also is expresly forbidden to receiue the sacred communion of the holy Eucharist, and
of

of the Lords Supper: and so is kept off for some time, vntill he make satisfaction vnto God inwardly, and to the Church outwardly, by penitentiall workes imposed vpon him by the said Prelate.

A second sort of *Excommunication* is something more rigorous; when as one of my children, being a publique, and notorious sinner, is, for one, or more, grieuous, and scandalous faults, not onely put backe from the holy Communion, but also from all other meetings, that is, from all holy assemblies, and is prohibited from entring into the Church with the rest of the faithfull brethren to whatsoever sacred exercise, whether hearing of the word of God, or receiuing the holy Sacraments, or being present at the publick holy Seruice, & prayers: and this restraint to endure for a time, by way of wholesome & medicinall penance, that by this his confusion of face, both he may conceiue griefe for his sinne committed, and others may take example by him, and be stricken with an holy terror, for the shunning of such sinners. Both the one, and the other of these two *Excommunications* is taken away by publique Reconciliation, when he, hauing with due

due humiliation performed what was imposed on him, and giuen the Church outward euidence of his true inward repentance, is now readmitted both to the Church, and to the holy Communion: and both these may truly be called *the lesser Excommunication*.

The third, and most terrible *Excommunication*, which I haue learned out of the Gospel, is, when one of my children, hauing bene giuen ouer in prey vnto grieuous, publicke, notorious, and scandalous sinnes, after he hath bene tried, but all in vaine, by the two precedent medicinall *Excommunications*, being now incorrigible, is wholly cut off from the number of the faithfull, and vterly cast off from being my child, and seuered from my body, that is, from the body of *Christ* my Spouse, and cut off, as a dead, and rotten member, and consequently deliuered vp vnto Satan, and held as if he were a Gentile and Publican, deprived of all the blessings, graces, and heavenly riches, which are to be found within my house. This is the true, and dreadfull thunderbolt, which may most fitly bee called *the greater Excommunication*.

Thus you see that the two *Excommunications*

cations are rather outward, then inward, rather medicines, then punishments; hauing externall effects, and not inwardly working vpon the soule, otherwise then indirectly, and by diuers deductions: namely so farre, as vpon the two first *Excommunications* the remission of the sin remaineth in a sort suspended, *etiam in cælo*, euen in heauen also, vntill it be remitted him by me on earth, according to the promise made vnto me by *Christ* my Spouse. And only the third (if it bee executed without any error in the keyes) hath its operation directly vpon the soule. But all these three *Excommunications* then onely are *Excommunications*, and then only haue their operation, when they are made in special, and actually sent forth, and employed, not before the fact done, but when the crime is already in being.

Therefore obserue what a trifle that is, which the Popes, and their flatterers haue inuented, in enacting one *Excommunication à iure*, & *ipso facto*, and another *ab homine*, that is to say, that there is an actuall *Excommunication*, which worketh actually, and by the deede it selfe, and not by way of threatening onely; and that, by vertue of the law before made, and

G

written,

written, it alwaies worketh of it selfe, without comming to any speciall act of *excommunicating* the particular offender, as often as he committeth such, or such an offence before forbidden by the Law : The other is that, which, without beeing made yniuersall by the lawes, is, from time to time darted out by the Prelate against a particular man by name, for some fault committed by him. This distinction is both false, and manifestly deceitfull; and it is that very deuise, whereof I spake before, namely, to dreame of a thunderbolt, which doth not onely affright a man, but also beat him downe to the ground, without beeing darted forth: and so there can bee no secret among Christians, which by this meanes the Pope cannot pierce into. Surely as for the two first *Excommunications*, if they bee not sent forth from time to time against the parties by name, no man will euer abstaine from the *Comunion*, or from spirituall conuersation in spirituall meetings, (for, as for ciuill and humane commerce, no *Excommunication* can hinder it.) In the third *Excommunicatio* likewise, it is certaine, that no effect can follow vpon it, vnlesse it bee actually (but without error) thundered out.

Where

Where was it euer seen, that a Delinquent was bound to execute a penalty vpon himselfe? True it is, that euery man is bound to beare with patience his owne iust punishment; but no man can bee bound to execute it on himselfe, and to be his owne hangman. How then is it possible, that any of my children, by vertue of a wandring, vncertaine, vniuersall *Excommunication*, which is indifferent by the law, should, vpon an *ipso facto*, be truely, and actually *excommunicated*: that is, discouered, and cut off from my body, vnlesse he himselfe, being the onely man, that knoweth himselfe to haue committed that fault, shall of himselfe bee executioner of the punishment vpon himselfe? For my part, I haue no spirituall power to chastise secret sinnes, no nor open neither, vntill they come vnto my notice: and yet these men would most fondly inflict actuall punishments for faults vnreuealed to them, and vpon Delinquents vtterly ynknownen.

Let no man therefore bee afraid of these *Excommunications in iura*, although they bee *ipso facto*, vpon the very decde, or *lata sententie*, vpon the generall sentence, which is an errour: nor is it possible that such *Excommunications* should

worke *ipso facto* : neither doth God hold any man for *excommunicate* ; vntill hee be namely bound ; and actually *excommunicate* . Let euery one bee affraid of sinne, though neuer so secret ; and let him looke for punishment from God ; but let him not feare any *excommunication* of mine , vnlesse it be actually brandished out against him by his lawfull Prelate, and that vpon good cause : nor can this third *Excommunication* otherwise worke any whit vpon the soule.

Moreouer I aduise you, that, if a Prelate *excommunicate* any of you, and that vpon iust cause, for some offence deseruing *excommunication*, if he doe not either by word, or deede, declare with which of these three *Excommunications* he doth strike you, this his *excommunicating*, though it be speciall, and actuall is either none at all, or at the most it is to bee vnderstood of the second, and not of the third. Neither can that stand, which the new Canonists apouche, that by the indefinite name of *Excommunication* the greater is to be vnderstood. For they confound the second with the third, which notwithstanding are most different one from another; and they would haue the second to bee
the

the greater, because it taketh away Ecclesiasticall conuersation from the *excommunicate* party. It must be vnderstood therefore of the second, but as not amounting vnto the third, which third is the true *Excommunicatio maior*, the grand *excommunication*. For, it is true, that in the later, the former are included, but not the later in the former.

Besides this, you are to vnderstand, that, by my rules taught me by my Spouse, none of these *Excommunications*, especially the third, can be of force, but when the crime is grievous, publique, notorious, and very scandalous, and such as giueth, first very great offence to God, and moreouer much scandall to the Church. And hee, that is cleere in his owne conscience, and knoweth that hee doth not offend in the sight of God, and that the act, for which he is *excommunicated* (especially by the *Excommunication in iure* onely) is not of it selfe abominable, nor repugnant to Gods Law, let him neuer feare any *excommunication* at all, as making him guilty before God. Whilst therefore a Prelate commandeth, or forbiddeth any act of its own nature indifferent, which is neither commanded, nor forbidden by the word of God,

and imposeth this his command vnder paine of *Excommunication*, you may laugh in your sleeves at it. For the not obeying a Prelate in such things, as in their owne nature are indifferent, seldome amounteth to a mortall sinne; and, though it were mortall, yet it is not such, as can deserue the third *Excommunication*. And so when you hear *Excommunications* thundred out for reading of bookes, for not paying of pensions, for punishing Priests, and wicked Friars, according to law, with ciuill punishments, and such like causes, you may take such *Excommunications* to be made in iest, and neede not bee afraid of them: for I hold them to bee nothing worth; neither was it euer my mind, that this sword of mine should euer serue the turne, either for temporall affaires, or for the priuate ends of my Prelats.

Take also this with you, which is one of my principall ordinances concerning *Excommunications*, that none can *excommunicate* any other then those that bee in proper subiected to him, and of his Diocesse. And so the Bishoppe of Rome cannot *excommunicate* those, that are out of the Diocesse of Rome. And whosoever *excommunicateth* any, that are not subiect vnto him,

him, his *Excommunication* holds not : and in this case the Popes thunderbolt is of no more force, then that of the Bishop of **Cawrole*. Indeede any Bishop, vpon great cause, may deny to another Bishop his communion, that is, his communication, and brotherly complying, and spirituall correspondence. So also may any particular Church deny its communion to another, (and this may bee called a fourth kinde of *Excommunication*) but it hath no operation vpon the soule, nor is exercised with any power, or iurisdiction of one Church ouer another : and the action it selfe is meereley negatiue, not positiue, nor operatiue : namely, when, vpon euidence, or deepe suspicion of another's spirituall corruption, mutuall correspondence is shunned. And yet in this sort of *Excommunication* there is very great danger, inasmuch as vpon it foule, & turbulent schismes doe ensue.

* A pety Bishopricke in Italy, in the dominions of Venice.

This Rocke, as you see, becommeth very dangerous vnto you, whilest it makes you stumble vpon feares, and terrors, which withhold you from many actions, that would bee profitable, and commodious to you, and also it maketh you run headlong into the actions of blindfold .

blindefold obedience, whence indeede cometh your ruine ; seeing they will not suffer you to walke in the high-way of your saluation, but amuse you in the by-ways of eternall perdition, and hold you in subiection to an I-doll, and to him that would haue you deeme him a god vpon earth.



¶ *The fift Rocke.*

The Commandements of the Church.

THis is a very great Rocke, or rather a maine Sea of Rocks, and thelſes heaped vp together, and appointed for the spirituall ruine of you, my deere Children. The ambition of Popes hath hitherto vsurped a Law-making power through my whole family; and would haue me bound, vnder paine of mortall sinne, to obserue their lawes. Verely it belongeth to mee in my Synods, and Councils, to set down certaine practicall rules concerning rites, and outward worship: which rules are nothing else, then certaine good directions, and publique instructions, requisite, and

and necessary, for the establishing of good order, for the preventing of confusion, and for the increase of piety. But I neuer pretended, that they should haue the very nature of lawes, but onely of good ordinances: and therefore my will was to call them *Canons*, that is to say, Rules, but not Lawes, nor *Commandements*, vnlesse I procure the secular power to giue them the force of lawes. From which secular powers, *Christ* hath not freed either mee, or any of you, as hee hath freed vs from the legall Ceremonies, and from the yoke and burden of that law, which, beeing no part of the *Decalogue*, perteyneth to the gouernment of the soule: there yet remayning most full power in Princes, and Magistrates, as farre as concerneth temporall gouernment, whereto all the sort of you are subiect, not onely by constraint, and for feare, but also for conscience sake, as Saint *Paul* instructeth you. True it is, that there is Rom. 13. 5. also an obedience due vnto the spiritual Ouerseers; but this is to be vnderstood of following their good instructions in matter of faith, and concerning Christian life. Neither was it the minde of *Christ* to load mee with a multitude of externall obligations, ouer and aboue

Esay 29.13.
Matth. 23.8.

the morall naturall law, and a few other precepts, when as himselfe commanded me, that I should beware of making his yooke heauy vnto my Children, by multiplying vpon them humane *Commandements*, and precepts: and sharply rebuked the Scribes, and Pharises of his time, vpbraiding them with that speech of *Esay*; *This people draweth nigh vnto mee with their mouth, and honoureth mee with their lips; but their heart is farre from me: in vaine doe they worship me, teaching for doctrines the commandements of men.* They ouerpast the *Commandements* of the law, and taught the silly people, certaine obseruances inuented by themselves, and established by humane traditions only. In a manner euen so it befalleth you, my Children, now a dayes; yet are plyed might and maine, with certaine precepts, which, vsurping my name, they call *the Commandements of holy Church*, in which notwithstanding I haue no part at all, and as for Gods *Commandements*, they lie by the walles. You take farre more heede, that you omit not a Masse vpon an holy day, and many of you also vpon the working-dayes, than that you leaue not your neighbour without helpe, when he is in great misery. Yee take more care

of

of offending in eating flesh on prohibited daies, then of committing fornication, or adultery. And hence it is that more scruples are started vp in your consciences, and more adoe against you by your Confessors, Preachers, and Inquisitors, if you haue but once supped halfe a messe of flesh-pottage vpon a Friday, then if you had committed fornication an hundred times.

Know ye therefore, that, in vndergoing such scruples vpon these *Church-commandements*, yee are plainely tyrannized ouer, and are brought vnto a butchery, shambles, & slaughter-house of the conscience. *Where the Spirit of the Lord is, there is libertie*, concerning all indifferent things: which libertie *Christ* hath bestowed on you. I haue indeed authoritie vpon occasion of publique spirituall affaires, to intimate fastings, prayers, and almes; but with sweetnes, and gentlenesse, without imposing any yoake, or impeaching this libertie, to the end that euery one of you likewise should of your owne voluntary sweetly, and charitably compose himselfe to such holy exercises, and thereby conforme himselfe to my intention, which is alwayes hortatory, rather then mandatory,

2. Cor. 3. 17.
Gal. 4. 31.

August cont.
Faust. li. 21.
cap. 27.

Acts. 15. 29.

Rom. 14. 3.

Coloss. 3. 16.

with compulsion. I doe not hold my selfe to haue authoritie to command vpon the guilt of mortall sinne, which I find no otherwise defined, then to be that, which is *spoken, done, or thought against the eternall Law of God*; it is not said against *the commandment of the Church*; whereas principally I either cōmand or forbid that, which in it selfe is indifferent, and neither commanded, nor forbidden, by Gods Law. So the holy Apostles, gathered together in the Councell of *Ierusalem*, did resolue, that the new Christians, especially those that were conuer- ted from Gentilisme, in respect of outward ob- ligation, besides the morall naturall Law of the *Decalogue*, should not be bound in conscience to any other thing, except *absteining from meats offered to Idols, and from blood, and from things strangled*: and moreouer to beware of fornication, not that this is not comprised in the *Deca- logue*, but for that the Gentiles for the most part were in this error, to thinke that simple fornication was not forbidden by the Law of nature. In other things the Apostles left them entire libertie of their conscience. And S. Paul aduiseeth, that *he, which eateth not, should not iudge those that eate*, and that none ought to iudge the faithfull

faithfull for eating, and drinking. Briefly, I conclude, you are to conforme your selues vnto the well-grounded and well-instructed deuotion of abstinence, of fasting, of prayers, of diuine Seruice, and other spiritual exercises; especially vpon the Sundayes, and more solemne Feasts. But beware of two extreames; On the one side, lest you fall into superstition, and bring your selues to such anxietie, and scrupulositie, as will oppresse the inward libertie of the conscience; and therefore you are to put from you all feare of mortal sinne, if sometime by negligence, or for your owne conueniencie (so it be without contempt, or scandall) you omit such deuotions appointed, and ordeined by me, who am your indulgent Mother: and pretend not to hold you to it with such rigor. The other extreame which you are to beware of, is, that hereupon you doe not runne into carnall libertie, by contemning, and vtterly neglecting my good, and holy ordinances, setting at nought the pious, and deuout exercises appointed, whereby the holy worship of God is maintained, and the inward spirit is furthered in Christian vertues, especially in Religiousnesse.

These *Commandements* therefore, in such sort as they are imposed on you by the Pope, are very Rocks, he making vse of them principally to the end he may exercise his dominion ouer me, with a Law-giuing power; but secondarily also for other indirect ends, tending vnto couetousnes: they are (I say) Rocks, because, when as by Preachers, Confessors, and pettie doctrinall pamphlets, it still ringeth in your eares, that those *Church-precepts* doe binde you vnder the paine of mortall sinne, they being little obserued: by this your erroneous conscience you make the omission of them to become in you mortall sinne indeed; whereas otherwise it would be no sinne at all. An erroneous conscience is that, which belecueth a thing to be a sinne, which in trueth is none: and whosoeuer committeth, or omitteth that, which hee deemeth a sinne to be done, or not done, though in trueth this be not a sinne, yet he by his erroneous conscience sinneth mortally herein: and this is a dangerous pit, and deepe breake-neck of soules. Now therefore when as you learne by mee, that my precepts (those that are meerely mine) doe not include any obligation vnto mortall sinne, be not you troubled

troubled with scruples, when, without contempt, or scandall, you finde them not obserued by you: and so much the rather, because some of those obseruations haue a tang of superstition, whereupon it is not onely no sinne to omit them, but also it would be often-times a sinne to obserue them: I will declare my selfe more particularly.

There be five precepts, which ordinarily passe vnder the name of my *Commandements*, as common to all the faithfull: and yet in very deed there are to be found in the *body of Canons* now a dayes in force, a thousand such precepts, even more then euer the *Jewes* were burthened withall; which is a thing very intolerable. Those five are these; 1. To heare Masse on Sundayes, and established holy dayes: 2. To fast in Lent, in the foure Ember-wēkes, in the Vigils, or Eues, and to abstaine from flesh on Fridaies, and Saturdaies: 3. To be shriuen by your owne Priest at least once a yere: 4. To be houseled at Easter: 5. To pay tythes according to custome.

The keeping of the Lords day, which succeeded the ancient Sabbath, is deriued rather from the diuine, or morall Law, then from mine: but let the obligation of that obseruance

uance bee what it may, I meane not now to trouble you with it. I must remember you, that the Sunday, and other ancient Feasts established by me vpon mature deliberation, are to be fully obserued by you according to my ancient vse, and declaration, with absteyning from seruile works, as much as morall necessitie, and other vrgent occasions will suffer; that you may then apply your selues to the worship of God, and to the spirituall profit of your soules; namely, by gathering together, especially to heare the word of God; to ioyne in publicke prayer; and oftentimes to bee refreshed with the most holy Sacraments. What hath *Rome* done by adding this particular command of hearing Masse, (since the Masse is degenerated into an abuse, as I will shortly shew you, and hath much superstition in it,) but that all you should hold your selues to haue sufficiently discharged your duety of keeping holy all Feasts, by absteyning from seruile workes and hearing the Masse, and nothing else? For your Confessors require nothing else of you vpon the commandement of sanctifying the Feasts. The word of God either is not preached at all, or, if it be preached, it is not heard,

heard, or, if heard, that is onely vpon curtesie, and curiositie, and not vpon duetie. The diuine Seruice is said, or sung, but in a language not vnderstood by the vulgar : whereupon it falleth out for the most part, that those, that are there present, spend the time in prating, whispering, and, which is worse, in courting, and obscenities, and other such intertainments, very abhominable to be vsed in the house of praier. As for the Sacraments, I will speake of them afterwards. And this is your first *Church-commandment*, which doeth much more hurt then good. You, my children, shall duely sanctifie the Feasts, if vpon such dayes, auoyding these vaine, and superstitious, (and I would to God I might not say Idolatrous) Masses, and, now that your spirituall fathers, or rather step-fathers, afford you no good spirituall exercises, forbearing also to heare the Sermons of your Friars, which are full of leasings, and deceipts, you would spend some time in your owne houses in reading, in godly meditations, and prayers; and thus should you very well keepe holy-day, till it should please God to giue you true, pure, and vncorrupt exercises in your owne Churches.

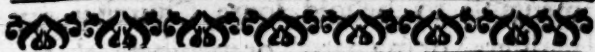
In the second precept, which concerneth fasting, and abstinence, I like very well, that those, who can, doe fast on the fasting dayes, especially in the *Lent*, which is a very ancient institution. And let this be a true fast, tending to the mortification of the flesh, with abstaining, not onely from eating flesh, egges, and whitmeats, as the manner is, but also from all delicate, and high feeding viands, especially, if they be incentiue, as are salt meats: Let the fast be kept with hearbes, with pulse, with cheape ordinary fish, and only one meale a day. Your fasting is very ridiculous, and loathsome, both to me, and my Spouse: to abstaine from such course meat as beefe, and to seeke out the most delicate fish of the highest price, and other choise dainties, to please the palate, with variety also of spices, and sauces. O, how much more perfect a fast would it bee, and more acceptable to God, to take one light meale of flesh, then a delicious banquet of fish. But, as I said, if any of you bee not disposed to fast; or to forbear flesh, euen in *Lent*, let him nor bee scrupulous thereupon: for my precepts do not binde on paine of mortall sinne: yet notwithstanding he shall bee very blameworthy, if, be-
ing

ingable, yet he do not accommodate himselfe to the rest of the faithfull. Of Confession, and receiuing the Communion, I will speake afterwards.

As for tithes, they are ill ranged vnder my precepts: for, I hold them to appertaine to Gods law, either naturall, or positiue, at least, where my Ministers receiue from thence their necessary sustenance, and in such quantity, and manner, as custome hath long confirmed. And this charge of ouerruling matter of tithes, where they neede rectifying, is proper to the secular Princes, euery of them in their owne dominions, inasmuch as tithes are externall goods: and they are to see to it, that, where necessary Ministers haue not decent maintenance, supply bee made by the Parishioners; and where too much aboundance, and superfluity is, and the same luxuriously employed, that it bee moderated, by transferring from those Priests, which haue too much, vnto others, which haue too little. They are also to provide that the Bishops entertaine so many Clearkes, as are necessary for their Churches, and to restrainethem from making a number of idle, and superfluous Priests: and so shall

all of them bee well prouided for: but much the better, if, by the authority of Princes, and temporal Lords, the world were disburthened of such rabbles of Friars, and Monkes, and Regulars, of the Religions now out of square, and dissolute: reducing also the other Orders, which keepe as yet some forme of regular life, vnto the entire obedience of those Bishops, in whose Cities, and Diocesses, those Cōuents are, and withall vtterly dissoluing, and annulling, all forme of Common-wealth amongst them, wherein all the Regulars are combined together; so that they may remaine either meere Clearkes, and simple Priests, or else become Monkes of the old fashion, without holy Orders, and without reuenues. And so their exorbitant possessions will make a supply to helpe Bishops of small meanes, and poore parish-Priests, and will serue the turne to ease the people, in maintayning their parish-Priests, & in founding of Colledges, and Seminaries for students in the Vniuersities, and some-where also for the support of the Military profession.

¶ The



The sixt Rocke.

False Vnion.

Verely I am but one, beeing the onely Spouse of *Christ*; and though my daughters, the particular Churches, bee many, yet I am nothing else, but they all ioyned together. And forasmuch as I am only one, and they altogether are one with me, euen as all the members *vnited* make onely one body, and the head of this my body is no other but *Christ* alone; therefore this my *vnion* consisteth in our being built all vpon one, & the same foundation, which is onely one and the same *Christ*, onely one and the same Gospell, onely one and the same faith, onely one and the same Baptisme; and in that wee loue, and imbrace one another in perfect charity. And those Churches, which do not in this manner *vnite* themselues vnto me, haue no part in this *vnion*, nor pertaine to this body. And in these particulars, my holy Fathers haue alwaies declared this necessary *vnion* to consist, the foundation whereof is faith, and charity the bond which combineth it. It must needs be therefore very

lamentable to behold some Churches my daughters, or my parts, or members, that is, limbes of my body, to agree with mee in the foundation, but will not be *vnited* by charity, vnder vaine pretences of friuolous dissensions in points, that are not fundamentall: and thus they fouly breake me this *union*.

But that, which most of all offends mee, is, that the Pope, my Capitall enemy, doth destroy, and breake, and dissipate this my so important *union*, drawing it mischieuously to himselfe, and vrging, that *union* consisteth in beeing subiect vnto him, as a visible head. Yet haue I shewed, that there is no relation of an head in him, and that hee is meere my minister, and seruant. Indee he is, as euery other Bishop, the visible head of his owne Church onely, my daughter of *Rome*: and he it is, that giueth *union* to that Church; for euery particular Church is visibly one, whilest it depends of her owne only principall minister. A Church, (that is, a particular Church) saith Saint *Cyprian*, is a people vnited to their Pastour: But in mee, that am the vniuersall and totall Church, there is no *union* made by any other then by my true and onely head *Christ*, and all particular Churches bring forth that goodly, and necessary

lary union, by beeing united with me vpon the same foundation, and vnder the same head Christ, and that by way of charity, and concord. To this purpose well said the same Cyprian, that the Church of Christ is one, beeing diuided throughout the world into many members, and that there is only one Bishopricke, which is diffused by the agreeing multitude of many Bishops: Moreouer he saith, though we be many Pastors, yet wee feede one flocke onely. And againe, being that the Church, which is one and vniuersall, is not broken, nor diuided, shee is also united, and combined by the bond of Priests conioyned among themselves. Therefore Cyprian neuer could finde, that this union consisted in one of the Bishops, by the reducing all others to him, as to an head, but that all Bishops united together in faith and charity did cause this union of mine.

*Idem. lib. 4.
Ep. 2.*

Ibidem. Ep. 3.

It is a grieuous iniury, which my vngratefull daughter of Rome doth offer me, whilest she, forgetting that she is my daughter, maketh her selfe my Mistres, and vsurpes my Robes, and my Titles, as if she were the vniuersall Church, when shee her selfe is a particular Church, one of the many. It is I, that am the truly vniuersall, who stretch forth my armes from East to West, and from North to South: and how

can shee be vniuersall, or totall, beeing onely a part, and member? All the many are gathered together and *vnited* in me, and not in her: for, euen she, if shee will be Catholike, must of necessity bee *vnited* to me, as a part to the whole, as a member to the body, vnder mine, and her head, *Christ Iesus*.

Behold therefore the Rocke, whereupon yee run, whilest yee are willing to reduce your selues vnto an *union* inuented by the Pope, that hee might thereby become my head, and tyrannize ouer me, and whilest ye yeeld obedience to him, instead of remayning in *union* with me, ye separate your selues from me, and, instead of making and procuring *vnity*, you breake it, and diuide it. For, he is not in the Catholique Church, that is not in the vniuersall Church, which am I: and whilest the Bishop of *Rome* packeth a faction, which receiueth *union* from him onely: surely that sect of his can bee neither Catholique, nor vniuersall, nor Church: therefore his party is not the vniuersall Church, but a diuelish schisme, wherein there cannot be any sound and holy *union*, but a conspiracie and combination of a Sect, not of a Church. Now let vs passe on to the
Rocks of *Auarice*.

THE SECOND PART.

¶ *The Rocks founded on
Auarice.*

The first Roche. The Masse.

THAT exercise, wherewith I haue bene furnished sincerely for aboute foure hundred yeeres, which now adayes you call the *Masse*, was, by the first institution thereof, nothing else, but a consecrating of the Bread of the holy *Eucharist* for the communion of the faithfull, and that to represent the Passion and death of *Christ*, and to make commemoration of that most blessed sacrifice, wherein *Christ* himselfe, being both Priest, and Sacrifice, did offer vp his most sacred Body, and pretious blood, vpon the Altar of the Crosse, onely once for my redemption, and for remission of sinnes: and this was then instituted by *Christ*, when in his last Supper he made his Apostles Communicants of

K

that

that mysterious Bread, and Wine, which represented his Body and Blood, saying vnto them, *Doe this in remembrance of mee.* That therefore, which *Christ* gaue vnto his Apostles, namely, Bread, and Wine, for them to eate, and drinke, was the Sacrament, a true, and reall Sacrament, but not a true, and reall Sacrifice, other then commemoratiue. For, this Sacrament was giuen them, as in very deed an actuall Sacrament, and bearing with it Sacramental fruit and benefit, but as a commemoration onely, and representation of the future sacrifice. When therefore he said vnto them, *Doe you this*, What else could he vnderstand, but this, ye also shall deliuer vnto others actually this true, and reall Sacrament, but so, that it be commemoratiue, and representatiue of my Sacrifice then ouerpast. And in this sense did all my ancient Fathers alwayes vnderstand this sacred exercise (now called the *Masse*) for the introductions vsed in the making a reall, and actuall Sacrament, and for a Sacrifice, not actuall, but onely commemoratiue, and representatiue. Listen to *S. Chrysostome*, *We make an offering euery day, but we doe it in remembrance of the death of Christ: there is onely one Sacrifice, which*

Chrysost. in
epist. ad Heb.
hom. 17.

was

was onely once offered in the Holy of holies : but this Sacrifice is a type or modell of that : And this which we now performe, we doe onely in commemoration; As he said, Doe this in remembrance of me. We performe not another Sacrifice, as the Priest then did; but we offer alwayes the same, or rather, we doe celebrate the memory of that Sacrifice. So plainly speaketh S. Chrysostome, that this action now called the Masse, is not it selfe a Sacrifice, but a memory, and representation, & after-draught of a by-past Sacrifice.

What hath the Avarice of Rome done in this? This sacred exercise, which, in regard of the reall action, produceth the Sacrament, is by them intituled to a true and reall vn-bloody Sacrifice vnder the name of the Masse, and so they will needs haue their Priests truely, and really to sacrifice *Christ*: And to this their Sacrifice, as reall, and properly so called, they attribute the true properties of an actuall Sacrifice, making it propitiatorie, impetratory, and satisfactorie: their end herein is, that you, my poore, and simple children, beleeuing these their fictions, may ply them to say Masses for you, but tendring beforehand your money to the priests, and oftentimes driuing the bar-

Psal. 51. 17.

gaine for more or lesse to ecke it out for the quicke, and the dead. And so you, finding your selues deeply drenched in sinne, that you may saue the labour of a true, and due sacrifice of an *umble and contrite heart*: thus trusting more to this vnbloody Sacrifice, which will stand you in but a few pence, you thinke that you bring with you in your pocket an vndoubted remission of your finnes. O fearefull rocke! O dolefull wracke! O hatefull auarice!

The Pope will needs haue a great Armie of innumerable Priests, and Friars, whom he pretendeth, and, in despight of Secular Princes, mainteyneth, to bee his onely, his Subiects, souldiers, and seruants: but, he is more thrifite *than* to allow them wages of his owne pay, or table of his prouision; and therefore hee hath inuented, for their maintenance, such deuices as this, to nimme the coyne out of your purses: Which yee giue downe very gently, that you may haue your part in these sweet Sacrifices, not by way of commemoration of the benefit which you haue receiued by *Christ*, but by way of bargaine, and hire for the remission of your finnes, and the freedome of soules out of Purgatorie for pettie peniworthes. And that you
may

may ply their shop the oftner, and become daily customers for *Masse*-bargaines, they tell you that one *Masse* will not doe the feat; that you are not alwayes rightly disposed to be capable of the benefit of this Sacrifice; that for euery sinne you must haue at least one *Masse*; with such like deuises: and then let them alone to make their ware saleable: they will finde you miracles ynough begotten by their *Masses*, and stoare you with visions, reuelations, and many other such tricks, and slights coyned in the forge of couetousnesse.

But what thinke you of the superstitious ceremonies of the *Masse*? they are a many of deuises broached to astonish the simple vulgar, and to rauish them with admiration of hidden and vnknowne mysteries, without common sence, without signification, without any contents in them, other then meere superstition. The *Masse*-priest sometimes beats his breast, one while lifts vp his eyes, other while casts them downe; one while ioynes his hands together, other while spreads them at large; one while holds his fingers close, other while displays them: sometimes he makes crosses in the aire, in a certaine prefixed number, and

with so nimble motion, as if he would beat a way flies, sometime he bends himselfe downe, lowting low with Spanish crindges : sometime hee stands vpright, sometime stoopes, sometime mumbles in secret, otherwhile hee chaunts it alowd : one while hee turnes to the people, otherwhile to the Altar : which are gesticulations fitter for the stage, then for the Church, and to procure laughter, then to stirre vp deuotion. Set habits I mislike not; for, in my first, and best times my Ministers were in their holy functions adorned with proper habits for that purpose, which indeed were not so costly and stately, as now adayes I see them in some Churches, nor so slouely and nastie, as I see them in other, especially amongst those Friars, which loue their broath well, and take more care to haue their diet large and fat, then to haue their Vestrite furnished and neatly dight.

As for the Sacrament, whilst the Communion of the faithfull, either all, or many, or some is in celebrating, then is the fit time for that, which is called *Masse*, which should indeede bee the Liturgie, and, not a priuate, but publique exercise, euen for the said Communion

nion, and no other vse : for, this onely was the first, and pure institution thereof. But *Romanists* haue brought in an innouation, that for the most part the Communion should bee celebrated without *Masse*, or Liturgie: for, they make boxes to be kept full of these *Hosts*: there one comes, another goes, and the Priest, without *Masse*, without prayers, affords to euery stander-by the Cōmunion, or rather the halfe-Communion; it being a maymed Sacrament, and full of vndecent enormities. Hence I inferre, that the priuate *Masse*, as it is now adaies celebrated, is in many respects friuolous, and causeth the ruine of many soules. One reformation of it would bee, by cutting off many parts of it, and generally all those strange gestures, and by celebrating it for the Communion onely. Whereupon it followes, that in one and the same Church all the Altars, except one principall, should bee demolished, as superfluous. For, in one Congregation one *Masse* is enough for the peoples Communion, where the multitude of Altars, and *Masses* is nothing but a meere superstition, and erronious opinion of a Sacrifice.

But the greatest enormitie, and most intolerable

lerable error of the Masse, now adayes is, that you, poore soules, are made belecue, that in it the bread is conuerted, or (as they speake) *transubstantiated* into the true, and reall body of *Christ* : so that the bread after the consecration must bee no more bread, no not in substance, but *Christ's* true and reall body, with his true, & reall presence in body, and soule, and the Deity vnited thereto; with his head, eies, hands, and feet, the very same, that was borne of the Virgin *Mary*, which was fastened on the Crosse, which rose againe, and ascended into heauen, and sitteth at the right hand of God the Father, a thing beyond all vnderstanding, and vtterly imperceptible, which I could neuer apprehend, nor approoue. Surely the Scripture alwayes calleth the *Eucharist*, euen after consecration, bread; Saint *Luke* calleth it the Communion of *breaking of bread* : Saint *Paul* also saith, That *the bread, which wee breake, is the communion of the body of Christ*; and speaking of the due preparation before the Communion, after a man hath prooued himselfe, and purged his conscience, *then*, saith he, *let him eat of that bread, and drinke of that cup*. So likewise all the ancient Fathers acknowledged true bread in the *Eucharist*;

A^c. 2. 46.

1. Cor. 10. 16.

1. Cor. 11. 28.

Eucharist; neither euer heard they newes of this *transubstantiation*, it being an vtter stranger in my house; and for aboue eight hundred yeres after *Christ* neither heard of, nor thought on. And whensoever the ancient Fathers doe call the *Eucharist* by the name of *Christi* body, their meaning is, that the bread is *Christi* body *Sacramentally*, without ceasing to be bread still: euen as the water of holy Baptisme is sacramentally the blood of *Christ*, which washeth the soule, yet notwithstanding remayneth it still water.

And, if yee aske mee, what the *Eucharistical* bread doth get by consecration more than it had before, and what manner of transmutation, or change that is, which the holy Fathers acknowledge to be in the bread after consecration; I answer, that the bread before consecration is nothing else, but ordinary bread, and onely materiall food for the body; but vpon consecration it is altered, and changed, and that spiritually, and not materially: for, it becommeth Sacramentall bread, and by so being it attayneth a very great and meruailous priuiledge, that whosoever doth worthylie eat it in the holy Communion, doth receiue the true

L

body

body of *Christ* in a certaine vnspcakable, but spirituall, and Sacramentall maner: *Christ* hauing ordeined and promised, that whensoever this bread beeing made Sacramentall by consecration, shall be eaten worthylie, he will giue his body spirituallly, and all other admirable spirituall benefits for the nourishment of their soules, to those that shall thus worthylie communicate. And, in regard of this spirituall effect of receiuing the body of *Christ* spirituallly, as often as the consecrated bread is worthylie receiued in the act of communicating, the Fathers are wont to call that bread the body of *Christ*: And in this sense, *Christ*, when he gaue the Communion to his Apostles in his last supper, did call that bread, which he deliuered to them, his body. So also must wee vnderstand the consecrated wine, which beeing drunke corporally in the Sacrament, the very blood of *Christ* is drunke, but spirituallly, & not corporally: and so in the blessed Sacrament of bread and wine, there is spirituallly the true body, and the true blood of *Christ*, with their true, and reall effects, wrought in the soule of the worthy Communicant: but there is neither the body, nor the blood corporally,

rally, and that which is there corporally, is very bread, and very wine, imployed Sacramentally, as I haue declared.

The like is to be vnderstood also of the water of holy Baptisme: for, that also, before the inuocation of the most holy Trinity in the act of baptizing, is no other, then meere ordinary water, but by that inuocation it is consecrated in the very act of Baptisme, and so at one & the same time, both the water is consecrated, and of ordinary becommeth Sacramental, and withall there is performed the Sacrament of Baptisme, with the inward effect of purging the soule: whereas in the *Eucharist* the consecration goeth before, whereby the bread, and wine are made Sacramentally, and afterwards follow the eating, and drinking of them: in which actions consisteth the very Sacrament, and the body & blood of *Christ* is giuen inwardly to him, that worthyly eateth and drinketh this Sacramentall bread, and wine; but whosocuer doth eat and drinke them vnworthyly, without examining himselfe, and first being cleansed from sinne, he doth not eat, nor drinke any other thing, then bread, and wine. For to those, that are vnworthy, *Christ*

affordeth not spiritually his body, nor his blood, howsoever they doe eat, and drinke the consecrated bread, and wine: which consecration hath this operation, that it maketh the bread, and wine Sacramentall vnto those that Sacramentally receiue them, and are onely fit for them; whereas the vnworthy receiue them not as a Sacrament, *Christ* denying vnto them his body, and blood; and so to them this eating and drinking is no Sacrament, and that by their own default: This consecration therefore doth them no good at all, but is the occasion that they eat and drinke, not a Sacrament, nor *Christ's* body, and blood, but *iudgement*, & *condemnation*, as *St. Paul* denounceth, because *they doe not discern the body of the Lord*; that is, they put no difference betweene ordinary bread, and this consecrated bread, which in the Sacramentall eating doth spiritually exhibite the true body of *Christ* to the worthy receiuer; they making no other preparation for it, then if they were to receiue their common, ordinary, and meere corporall food. So also, if, by any mischance in the time of communicating, any vnreasonable creature should eat that consecrated bread, it eateth no other then
meere

1. Cor. 11. 29.

meere bread ; inasmuch as *Christ* doth not afford his body with the consecrated bread, but onely vnto those, who are capable of the Sacrament, and are made worthy of it, or, at least, doe not vnworthylie approach vnto it.

And because *Christ* performeth not this wonderfull worke of giuing his body, and blood, (in such sort as I haue declared) but onely by occasion of the Sacrament; and forasmuch as, likewise the Sacrament it selfe consisteth wholly in the actions of eating, and drinking, who seeth not, that such consecrated bread, whilest it is not imployed in those actions, remaineth pure and ordinary bread : for, the consecrating of it serued only to make it Sacramental bread, & surely it is not Sacramentall otherwise then as it is to bee eaten Sacramentally in that spirituall banquet, which then is in celebrating, although the same should continue many houres, or there were some sicke persons, to communicate of it, who lie in their beds at home, euen though they were some ten miles distant thence, inasmuch as this may bee held morally one banquet or Communion.

Whereupon you may easily perceiue the error of those, that come by the name of the

most holy Sacrament: that consecrated bread, which after the Communion finished, is kept in Pyxes and cabinets, where it is not to be eaten by any, but after certaine daies, and weeks, and moneths, and perhaps not by men at all, but by mice, or other vermine, and yet surely it is no Sacrament, but onely in the act of eating: therefore in these Pyxes, and closets there is contained, not onely no Sacrament, but not so much as Sacramentall bread; the force of consecration being already vanished; inas-much as that bread was consecrated onely to the end it might be eaten in that meeting Sacramentally; and therefore afterwards it becometh ordinary bread: which notwithstanding, in relieend regard that this very bread was consecrated to the Communion, is to be eaten by those, that are in sacred function, and not to be brought vnto the common dining table, nor to be vsed as ordinary food. And yet (alas) euen to this bread thus reserved, there are usually prayers made, and adoration performed, as vnto the onely true God, which is most expresse, proper, and formall Idolatry.

Consider also the grosse absurdities, and manifest impossibilities, which they are saie to

maintaine; who hold *the substantiation*; that the accidents of bread, namely colour, quantitie, smell, saucour, and such like, remaine without any subject, wherein they should inhere, or be sustained; whereby they should be supported. Surely nothing can subsist in its actual being whensoever it loseth its very essence; and all Philosophie proclaimeth, that *accidentis esse est inesse*, the being of an accident, or qualitie consisteth in being supported by a substance, or subject. So that by this reckoning these accidents are in being, because they are seene, and felt, and yet are not in being, because their owne being is denied them: and that which essentially hath no being of it selfe, but wholly dependeth of another, it is vnpossible that it should exist without that, by which it is that it is. So every accident in its owne essence is an appurtenance to another thing, namely, vnto substance; and he, that withdraweth substance and subject from an accident, stealeth away the very essence thereof: and so, as I said, these accidents are something, because they are visible, and palpable, and yet are nill, because there is no substance left to support them; and so they are appendants, and no appendants.

And

And, as for diuinitie, that acknowledgeth, that euen to God himselfe those things, which imply contradiction, are not feisible.

But what would they say concerning the power of nourishing, which is alwayes to be found in the *Eucharisticall* bread? Certainly he, that should eat no other meat, nor drinke no other liquer, then these Sacramentall elements, should finde himselfe nourished as much as with any ordinary bread and wine: And being that a man's body is not an accident, but a substance, of necessitie it must bee nourished with substances and not with accidents, the substance of meats being alwayes turned into the substance of the body nourished by them: here therefore is no other starting hole left, then to run to a miracle, that forsooth God doth create a new substance, whereby he, that thus eateth, is nourished, and so in truth they might as well say, that he liueth and is nourished without eating, and drinking: for, to eat and drinke without receiuing the substance of meat and drinke is indeed not to eat and drinke at all.

Here I may adde the greatest impossibilitie of all, and euen open contradiction hence following,

lowing, namely, that *Christ's* body shalbe a body, and no body : it cannot be denied that corporeal, and incorporeall substances are so farre in their nature, and essence distinguished, that neither of them can haue the properties of the other, nor be dispoiled of their owne properties, without the totall destruction of one of them. To be in a confining circumscribed place; to haue quantitie, and parts one distinguished from the other; to be either heavy, or light, to be sensible; are properties, which arise from the internal essence of things corporeal. To be indiuisible; to be vncircumscribed by any place; to possesse no situation; to be wholly in the whole, and all in euery parcell of the whole, are properties of substances abstract, immateriall, and incorporeall. Well indeed may it be granted, that Gods Almighty power can displace some of these properties in bodies, by putting in another propertie contrary thereto, but yet corporeal; as he can make a body, which is naturally heavy, to become light, and that, which is hot, to become cold; but to make a body still to remaine an entire body, yet so, that it shall reteine no corporeall qualitie, but assume incorporeall properties, is vtter-

M

ly im-

ly impossible, even to Gods omnipotencie; for, it should be at the same time both a body and a spirit; and so a body, and no body. To this are the Papists driven, turning the body of *Christ* into an abstract, immateriall, and incorporeall substance, and giuing it the true properties of a spirit, and depriuing it of all bodily qualities. And yet when the Disciples, after the resurrection, vpon *Christs* appearance amongst them, and saying vnto them, *Peace be vnto you,* were terrified and affrighted, supposing they had seene a spirit; for the driuing this error out of their heads, *Christ*, shewing them his hands, and feet, and body, said, *Handle me and see; for a spirit hath not flesh, and bones.* It is therefore a sound position by *Christs* owne argument, that that, which consisteth of flesh and bones, cannot haue the properties of a spirit, nor a spirit haue the properties of a body; otherwise *Christs* argument would not passe for currant, if it were possible, that a mans body might bee without palpable flesh, and bones, and that a Spirit might consist of palpable flesh, and bones. But the Papists will needs driue the body of *Christ*, which of necessitie hath visible, and palpable flesh, and bones, to be a meere spirit:

Luke 24. 37.

spirit: and so they make the same body, remaining continually in heauen, and not departing thence, to come downe to the earth, into the hands of the Priest, and that without passing through the heauens, or the aire: and that the same entire body must be in the same moment of time, both in heauen, and vpon an infinite company of Altars in the earth: and that not onely in the whole contents of the consecrated *Host*, but in euery little particle thereof, though no bigger then the point of a needle, there must be the large entire body of a man fully growne, together with all his flesh, and bones, with his hands, and feete, and with all the rest of his members. A very meeke vanitie, whereat the Infidels our aduersaries may well make themselues merry, and mocke at our faith, for mainteyning things so repugnant to all reason, which wee cannot salue vp, no not by running to Gods omnipotencie.

There is no necessitie at all, whereby wee should be driuen to these absurd assertions. True it is, that *Christ* speaking of the holy Bread, said, *This is my body*, but euen so it is said of iron heated red-hot, this is fire, not because it ceaseth to be iron, but because that iron is ac-

compained with fire, together with the properties thereof, as heating, enlightning, and such like. So, this bread is his body, because, in the Communion, the body of *Christ* doeth spirituallly accompany this bread, and doth bring spirituall effects with it.

So also *Christ* said of *S. Iohn Baptist*, that hee
 Matth. 17. 12. was *Elias*, yet he was not in person that ancient *Elias*, but he, that was prefigured by him. *Iesus Christ* therefore spake mysticallie and Sacramentally; as likewise when he said of himselfe,
 Iohn 6. 55. that he was *the living bread*, that *his flesh was meat indeed*; and *his blood drinke indeed*. Some of the holy Fathers vnderstand this place in *S. Iohn*, not of the Sacrament of the *Eucharist*, but of faith, and in a mysterious sense, that he, that beleueed in him, did thereby eate the true bread, which was giuen from heauen. And those among the Fathers, which, by this flesh and blood thus promised by *Christ* for nourishment, vnderstand the Sacrament, doe meane also, that this flesh, and this blood is to be eaten, and drunke by faith, whilest the Sacramentall Bread, and Wine is eaten, and drunke by the corporall mouth.

From this maine error concerning this impossible,

possible, and vnconceiuable *transubstantiation*, whereby they will haue a true, and reall transmutation of the Bread into the true, reall, liuing, entire, and totall body of *Christ*, doth arise a true, and reall Idolatrie in the *Masse*: wherein the consecrated *Host* is lifted vp, that it may be adored for very *Christ*, very God; and yet in realtie and trueth, it is true and reall bread.

Another branch springing from this error is, that vpon this occasion they haue maimed the Sacrament in the peoples Communion, by saying, that in receiuing of the body of *Christ* in the Bread, there is receiued the flesh, and so the blood also by *concomitancie*. And vpon pretence of certaine vaine, and fruitlesse reuerences, lest by any mischance the consecrated wine should be spilt vpon the ground, and so the very blood of *Christ* be trod vnder feet, they haue to preuent this mischief robbed the people of the vse of the cup. Wherein they erre more wayes then one; first, in running to this deuise of *concomitance*, whereas *Christ* in his Institution of this holy Sacrament did employ both Bread, and Wine, commanding all both to eate and drinke, and giuing order to his Apostles, that they, and their successours after them

should in the very same manner minister the Communion vnto the faithfull people.

Moreouer, by taking away from the Sacrament the signification thereof, they doe, in whole, or in part, destroy the Sacrament it selfe: namely, as farre as the thing signified is more, or lesse defalked. *Christ* hath instituted the Sacrament of the *Eucharist* in the forme of a meale, a banquet, a refection, for the increase of amitie, and loue among the faithfull (whose charitie is much imployed in these mutuall intertainements and feasts) as also to signifie, that he would hereby refresh, and nourish our soules. Now he, that debarres drinke from his boord, and feeds his guests with meate onely; surely maketh but a dry feast; and hee, that feeds onely on meate, without any drinke at all, is but ill refreshed, and very imperfectly nourished. When therefore the faithfull come together to the Lord's Supper, they ought, euen in the outward action, not onely to eate, but also to drinke together, to expresse in this compleat manner their mutual loue, and vnion: and if they onely eate together without drinking, they cannot taste the entire signification of this spirituall Feast, which consists in an entire,

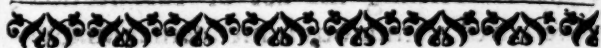
entire; and totall charitie. And bee that outwardly receiueth meate onely, without the Cup, cannot thereby represent to his vnderstanding the inward receipt of a compleat spirituall refection.

They haue therefore done very ill to take away the vse of the Cup, to the gricuous maiming of the Sacrament; and robbing of you, my deere children, of a great part of the fruit of the *Eucharist*, whilest they giue it you in this manner, lame and dismembred. And this reuerence, which they pretend, is a vaine excuse: for, such care, and diligence, as by men can bee performed in this behalfe, is sufficient to preuent vndecent handling of those sacred mysteries; and there beeing no danger at all, that the very body, or the very blood of *Christ* should be materially trampled or trodden vnder foot; but surely, their keeping their Sacrament thus in boxes and shrines (which is indeede no Sacrament whilest it is not thereto imployed) is heereby exposed to danger of beeing gnawen, and consumed by mice and wormes: and in this their case of danger, they are driuen to say, that a mouse, eating those species, doth receiue into it selfe the very body of *Christ*, and the entire

the Sacrament, though it receiue not *rem*, & *effectum Sacramenti*, the Sacramentall thing and effect thereof: and whilest these *species* remaine in the belly of this mouse, it must needs follow, according to their doctrine, that in the mouse's belly there is included the true and reall body of *Christ*. And is not this, I pray you, a greater absurdity, then if some droppe of the sacred wine, though it were indeede the very blood of *Christ*, should be spilt vpon the earth, whence it may either be gathered vp, or wiped away without beeing trodden on at all?


In the meane while heere also they vse their ambitious tyrannie, making themselues absolute Lords ouer holy things, and mysteries ordained by *Christ* himselfe, whereof they ought to be dispensers onely, and not commanders, nor masters to giue or deny what they please, euen to those, who are worthy receiuers of them. And besides this fuell of their ambition, whereby they mainetaine *transubstantiation*, to make their Priests and Friars to bee more highly esteemed, and reuerenced of the people, (as those who manage, and handle *Christ*, and cause him to come downe from heauen) heereto is to be added also the part, which conuete couf-

uctousnesse hath in this lot, by squeezing your purses, and drawing from you the larger offerings by this vaine fancie put in your heads; & selling their *Masses* at so much the higher rate, which they see cannot haue the name of a propitiatory Sacrifice, vnlesse the very body of *Christ* bee offered in them. And thus you see these so high mysteries, for the priuate ends of those that manage them, enwrapped with grosse and palpable errors; from which I aduise you to keepe aloofe, as from most pernicious Rocks.



¶ *The second Rocke.*

Auricular Confession.

 Ne of the precious treasures, which my *Iesus Christ* hath layd vp in his house, and mine, is the remission of finnes, which cannot bee had, or found any where else, then in my precincts: This in most full manner is granted first in Baptisme vnto those, who, beeing of ripe vnderstanding, doe seriously come to the holy lauer. And you

N

my

my children, by reason of your corrupt nature, cannot remaine any long while in this mortall life without falling into sinnes; whereupon the true and generall remedy for remission of sinnes committed after Baptisme, is Repentance.

But I would haue you be aduised, that yee by no deede, that you can doe, though supported with Gods grace, can euer purchase, or merit this Remission, as if doing one or more good actions, and presenting them to God, ye might pretend, that he is bound to pardon you, especially concerning the act of Iustification; wherein of an impious sinner remayning vnder Gods wrath, a man becommeth the sonne of God, and is reconciled to him, and accepted of him. This is a grieuous error, and dangerous Rocke, inasmuch as neither repentance, nor *Confession*, nor any other act done by a sinner, can binde God to affoord him remission, to whom onely it belongeth to remit sinnes. And this remission hath my only Spouse your Lord, and mine, *Iesus Christ* purchased, and merited with his bitter Passion, by shedding of his most precious blood, and dying vpon the balefull tree of the Crosse: and the remission
of

of your sinnes consisteth in this onely, that God through his meere grace and mercy accepteth *Christ's* satisfaction instead of that satisfaction, which a sinner ought to pay him for his sinnes, by the everlasting punishment of eternall damnation. And so a sinner becometh iust, whilest God doth deriue vpon a sinner the iustice of his sonne, and doth apply it vnto him with this onely condition, that the sinner by faith doe vnite himselfe vnto *Christ*, and beleeuing in him doe lay his whole confidence on him onely, and not on any worke or merit of his owne. For all your workes, if they be meereley naturall, are filthy, & of no worth to obtaine any supernaturall good: and if they be done with faith, and by the helpe of grace, besides that they are alwayes full of imperfections, and tainted with some spots, they are not indeede to bee counted yours, but to be attributed to God and his grace; and are also a debt due vnto him in many respects: for, whose the tree is, his also is the fruit that it beareth; and to him that is master of a slaue, belong also the children, the worke, and the purchase whatsoeuer the slaue getteth. Yee can neuer therefore bring vnto God your workes

as your owne free gift, whereupon you might expect recompence of pardon : and so much the more, in that there is no proportion betweene your workes, which are finite, and of finite value, (if of any at all) and the offence of infinite demerit. Suffer not therefore your selues to bee deceiued by the couetousnesse of the Priests, and Friars, when they tell you, that you may obtaine iustification, and remission of your sinnes how heynous soeuer, by your good workes, especially by giuing almes. Neither put you any confidence toward the remission of sinnes in any, sauing *Christ* alone, and in his merits; for, hee *freely iustificeth you*, without any merit of yours.

Rom. 3. 24.

True it is (and therefore take heede of the other extreame) that no man can present himselfe to God, nor rely vpon *Christs* merits, that goeth on in a wicked resolution to continue still in sin against his conscience. And therefore I told you, that you must adresse your selues vnto *Christ* to obtaine this remission, but with faith, that is, with a true and liuely faith, not with that *faith, which without workes is dead*, but with such a faith in the mind, which is accompanied with holy affections, and that

is to

Iam. 2. 17.

is to beleeue in *Christ*, to bee subiect vnto him, to obey him, with detestation of faults committed, and intending of a new life, and yeelding vp a man's selfe to the keeping of Gods holy Commandements. And whosoever doth not this, in vaine shall hee rely vpon *Christ* and his merits, neither shall he ever obtaine remission of his sinnes. This rising vp from sinne, and submitting to the obseruance of Gods Commandements, as farre as humane frailty will afford, is not in you any merit, whereto remission should bee repayed as due, but it is a necessary disposition, and taketh away the impediments, that otherwise would hinder remission of sinnes. And herein consisteth Penitence, being both the inwards of true repentance, (which is the most principall disposition requisite for remission) and the outside also of penitentiall workes, as fasting, almes, mortifying the flesh, and other workes of piety, which are indeede no merits, nor causes of forgiveness, but fruits of inward true repentance, and a fit appurtenance vnto the inward good disposition, and vnto due humiliation.

These dispositions being forelaid, as necessary, & required by God, let a man hold himselfe

to his faith, and confidence in *Christ*, and by his mercy hee shall without faile obtaine remission: and the whole conueyance betweene God and a sinner, is carried in this manner by the meanes of *Christ*, mine and your onely Mediatour, without any necessity at all of any other *Confession* made vnto man; due *Confession* made vnto God beeing of it selfe sufficient, whereby a sinner, beeing humbled, doth not any more defend his sinnes, but *confesseth* to God, that he hath sinned. *I doe not aduise thee* (saith Saint *Chrysostome*) *to lay thy selfe open, nor to accuse thy selfe to others, but to obey the Prophet, who sayeth, Reueale thy way vnto the Lord. Confesse thy sinnes before God, declare thy offences before the Iudge, though not with thy tongue, yet with thy memory, and then hope that thou shalt obtaine mercy:* So saith that worthy holy Father.

I doe not know, that I euer intertayned in my house any such Sacrament appointed mee by my Spouse, as a true and proper Sacrament, whereby hee hath obliged himselfe to giue remission of sinnes after Baptisme: I beleue indeed, that whosoeuer groaning vnder the load of sinne, shall with true inward penitence, and reall repentance approach vnto the holy table,
and

Chrys. in ep.
ad Heb. hom.
31.

Psalm. 57.

and receiue the Communion with due preparation, shall receiue remission of his sins. For although this Sacrament was principally instituted by *Christ*, and committed to mee for the spirituall feeding of the soule, and for the preserving of charity among my children; yet in that it is also a remembrance of the Passion of *Christ*, it awayleth much for the remission of finnes; for the obtayning whereof *Christs* body was sacrificed vpon the Crosse, & his most pretious blood shed: and therefore in his first giuing the Communion to his Apostles, hee said vnto them, that that was *his body which was*
giuen for them, and his blood shed for the remission
of finnes.

Luc. 22.19.
 Math. 26.28.

You must vnderstand also, that *Auricular* & *Confession*, and Priestly Absolution, which are the ground of this Rocke, now set before your view, is neither practised aright, nor well vnderstood by those that follow the *Romane* doctrine, who hereupon haue built a shop of money-mart and gaine. Recall, I pray you, to your remembrance that, which I obserued before in the fourth Rocke of the first part, concerning the two first medicinall *Excommunications*, and you shall finde that my ancient custome

stome prescribed vnto mee by my Spouse, and practised by my holy, and learned Ministers, of at least foure of the first Ages, was publickly to correct grieuous, and scandalous offenders, and, according to the authority committed to me by *Christ*, to binde them in their sins, and afterwards to loose them againe, and in this maner to imploy the keys about the remitting of sinnes; namely, to debarre such offenders for some while from the holy Table, & sometime also from all other Congregations, and meetings of the faithfull for spirituall exercises, as heynous delinquents drowned in their sinnes, and vnworthy of such participation, vnlesse they should first recall themselues vnto due inward penitence, and giue also outward satisfaction vnto mee, by penitentiall workes enioyned them by me, and my Ministers, when they thus had by scandalous sins disgraced mee, and not yet made mee any due satisfaction. And yet in due time, according to the pious discretion of my Ministers, such as these were loosed, and reconciled, and were anew admitted to the holy meetings with others, and to the Communion of the Lords Supper.

This

This was a course taken to very good purpose, and at length did work great settlednesse, and comfort in the consciences of such offenders, though perhaps it did goe downe with some bitternesse, and shame. For such a sinner being in this manner bound by me vpon earth, was infallibly also bound in heauen, nor could obtaine remission at Gods hands, though hee were neuer so well disposed by penitence and inward contrition betweene God and him: for, that promise, made by *Christ*, is most certaine, and cannot faile, *that he would bind in heauen all those, whom I had* (without error) *bound vpon earth, and that he would withhold and suspend all remission from those sinners, whose sinnes I had withheld,* namely by the aforesaid retention, or excommunication, or solemne penance: and as soone as such a sinner, thus first bound by me, was afterward reconciled, and remanded to the Church, and restored to religious commerce, and to the participation of the holy Sacrament, he did without faile obtaine remission of *Christ* himselfe, by vertue of his aforesaid promise, that he would release, and forgiue the sinne as soone as I had loosed the person, and released the sinne by this externall remission:

O

and

Matth. 18. 18.

Iohn 20. 23.

and so the internal remission afforded by *Christ* in such a case, dependeth vpon the externall remission giuen by me; which truely was a way of dealing on a very sure hand. And moreouer, many grieuous, and also secret offenders, nay perhaps all the sort of them, in regard of the suretie of this course, came to their Bishop, or to some other deputed by him, who was afterward called the *Penitentiary*, or *Confessor*; and, some openly with a lowd and audible voyce, others more priuily vnto the eare, but in a publique place in the Church, confessed their sinnes, those sinnes, I meane, that were very grieuous, and enormous; and caused themselves in this manner, as I haue said, to be bound or excommunicated, and to haue penance inioyned them, that they might afterwards in fit time get reconciliation by the power of the keyes, and consequently forgiuenesse in heauen without faile.

And here you are to obserue, that the Keyes were employed onely vpon great and enormous crimes, (for, as for more light, and ordinary sinnes, though mortall, there were other externall remedies, as I shall hereafter shew,) and that by way of accusatiō, either by others,
or

or by the delinquent himfelfe : but the binding, and reconciling, and whole processe was in the fame manner. Whereby you may perceiue, that this was not a Sacrament, as the Romanists would now haue it : for, vpon the accusation of others, and iudiciall conuiction, they proceeded vnto this binding, and iniunction of penance, after which, the partie accused, aswell not confessing, as confessing publicly, or priuately, was absolved with the same forme of reconcilement : neither is there to be found in those dayes any other Confession, or Absolution. Moreouer, that this was not then any Sacrament, it appeareth in that there was not any verball Absolution, nor any ordinary forme of absolving, but this alone was sufficient, that the Bishop, or his Substitute did giue leaue to the penitent to come into the Church, euen into the place where the other people remained, which were not in penance, and to partake the Communion with them. And this was alwayes called *Reconciliation*, not Absolution. And howsoeuer afterwards there were brought in certaine prayers, which were pronounced ouer the penitent in the act of his reconcilement, yet all was by

way of supplication, and not by *authoritative Absolution*, as may be yet seene in the *Romane Pontificall*.

And as for other finnes, which were not so grievous, and enormous, howsoever mortall of themselves, God, in his mercy, doeth require lesse disposition, and lesse adoe concerning them: and so supposing alwayes inward repentance, namely detestation of those finnes, and firme remouall of the will from them, and liuely faith, and due confidence, God hath promised to acquit them much more easily, vpon some performances taught, and imposed in the holy Scripture: as principally the Lord's praier taught by my Sauour *Christ*. For, assuredly vpon the presenting that petition, *Forgiue vs our trespasses, as wee forgiue them that trespass against vs*, there followeth the remission of lighter and smaller finnes; which *S. Augustine*, and other holy Fathers doe vnderstand of finnes, which are in truth mortall, howsoever they style them by the name of *venial*, not that a veniall sinne is not mortall, (for euery sinne, that is truly a sinne, is mortall, and, if not mortall, it is no sinne) but because it is in that sort mortall that God vouchsafeth to deeme it veniall,

that

that is, fit to be pardoned with more facilitie, then other heinous offences, which by the holy Fathers are called *crimes*, and distinguished from ordinary faults; yet both the one, and the other are mortall. In like sort these lesser, or veniall finnes are cancelled vpon giuing of Almes, (*for, as water putteth out fire, so Almes extinguisheth sinne*) as also vpon vndergoing tribulations with faith, and patience. *God is full of compassion, and very pitifull, and forgiveth finnes, and saueth in time of affliction:* Also vpon pardoning of iniuries, *Forgiue, and it shall be forgiven vnto you:* Also at my requests, and intercessions such finnes are remitted, and *gemina columba*, by my groaning, as you may finde in S. Ambrose, and S. Augustine: with other conuenient wayes also taught, and allowed by holy Scripture, and expounded by S. Chrysostome.

Ecclus. 5. 30.

Ecclus. 2. 11.

Luke 6. 37.

Amb. de p.
nit. l. 1. c. 1.
& l. 2. c. 7.
Aug. l. 3. de
bapt. c. 17.
Chrys. in ep.
ad Rom. hom. 24.

But beware, lest you belecue, that any finnes, howsoever veniall, are cancelled by the holy-water-sprinkle: this is a meere superstition. Where doeth the holy Scripture euer teach, that finnes are washed away by water of the Priests hallowing? This were to bring in a second Baptisme. They will haue this effect to arise, either *ex opere operato*, or else *ex opere operantis*,

antis. That is to say, They will haue this effect to bee wrought either by the water it selfe, through the vertue of the benediction of it, if there be no impediment in him, that is sprinkled with it; or else they will haue it to come of the deuotion of him that vseth this water. If they say *by the deed done*, (as for the most part they auouch) this is an intolerable impudency, namely to auouch, that the hallowing of this water doeth giue vnto it a certaine supernaturall force to cleanse sinnes, without any further diuine institution or promise, and so this becommeth the dorage of the Turkes, who by often washings hold themselues to be purified from their sinnes without faile: and how then can there be a more formeall superstition, then to giue to things meerely naturall and humane a certaine supernaturall force? If they will say, that it commeth *ex opere operantis*, to what purpose then serues that water, otherwise then to bring in the superstition? The other operation, which they attribute hereunto, is the scaring away of Diuels: which certainly this water cannot doe, vnlesse God doe impart such vertue vnto it: And where, I pray you, hath God bound himselfe to giue such vertue

to a creature by the blessing of a Priest? I would haue you therefore to fly from holy Water, as from an idle superstition; so also take heed you belecue not, that blessings given by Pope, Bishop, or Priest, whilest they make the signe of the Crosse ouer you in the aire, can cancel your sinnes though but veniall; which is likewise a superstition of the same kinde; whereto I may adde the *Agnus Dei*, and other such idle trinkets.

Well may yee collect out of that, which I haue said, and obserue how manifold, & great are the abuses of the *Romane* faction about *Confession*. First, they make a Sacrament where none is, taking the word *Sacrament* in the proper, and strict sense. Secondly, they allow an efficacie to *authoritative absolution*, which is neither necessary, nor hath any force at all; Reconciliation being sufficient, which in ancient times might bee performed even by my Deacons, but so as in my name. Thirdly, they make *Auricular Confession* necessary (at least in mens desire of it when it cannot bee had) for the remission of every mortall sinne. Yet haue I shewed you, that it is left to your liberty thus to worke, or no, your owne security, by first
 boD causing

causing your selues to be bound by the keyes, that afterwards you may bee let loose by the same. And this retention, or binding, or discommuning, ought not to bee vndertaken by me for petty sinnes, but onely for those, that are heynous and scandalous; there beeing in my family so many other meanes for remission of venials, yet alwayes supposing Repentance. Fourthly, they doe first absolue, and afterwards impose the penance; that is to say, they loose him, whom they neuer bound, and then they bind him againe, whom they neuer loose afterward. And yet, for my part, I cannot loose, but that onely, which my selfe haue bound; and my order is first to binde, and then to loose; which is the true vse of the keyes. True it is, that euery sinne doth presently before God binde euery sinner, and of this binding *Christ* did not speake, when he said, *Whatsoeuer yee shall loose in earth, shall be loosed in heauen*: inasmuch as my loosing is a relatiue vnto my binding; and therefore *Christ* there vnderstandeth not that bond, whereby a sinner is bound before God, but that bond which is knitte by me; *whatsoeuer*, saith hee, *ye shall binde*: and when a sinner doth binde himselfe before
God

binde, and loose withall ; but he doth not oblige any man to come to me, that I may binde him, and afterwards loose him , there beeing other ordinary meanes of remission provided for such, namely Repentance : onely those, that either with , or against their owne wills haue beene bound by mee, are obliged by mee to wait their deliuerance at my hands, without which my release (except in case of necessity) by vertue of *Christ's* owne words, they shall neuer bee loosed in heauen. And in this maner I exhort all of you , my beloued children, in grievous sinnes alwaies to seeke to haue remission by my keyes , subiecting your selues voluntarily to my binding, but secretly, that you may afterward obtaine at my hands Reconciliation, whereupon infallibly followeth loosing in heauen.

Behold this Rocke of *Confession*, and *Absolution*, which are so corruptly, and preposterously handled by the Romanists. They load you with more bonds then you are liable vnto : they beare you in hand with a Sacrament, where indeede there is none : they secure you with Absolution *ex opere operato* ; whereupon you , putting such trust in the power of this
 Absolu-

Absolution, especially in that it beareth the name to make you *ex attritis contritos*, it maketh you cast away all care, and luls you fast asleepe, so that you looke not after true inward repentance, without which it is not possible to haue true remission, and you rely too-too much vpon this Absolution, which is giuen you without first beeing exercised in penance. And, alas, how many wretches be there among you, that lead still a wicked life vpon presumption of the great force of Absolution, saying thus to themselues, When I shall be at the brinke of death I will confesse mee, and receiue Absolution, and so I shall stand on a sure ground. But Saint *Augustine* saith to such as these, that indeede hee will not deny them reconciliation presently vpon their confession, but he will not bee their warrant, that it will boot them at all; because there doth not come betweene their *Confession*, and reconcilment such penitence as is necessary. And so in a most important businesse concerning your soules, you my children, that are blinde, are lead by blinde guides, and both of you fall into the gulfe, and beat your ship against this infamous Rocke of *Auarice*: for, your Confessors (excepting some few

Aug. lib. 50.
hom. 41. &
serm. 47. de
temp.

good ones) ordinarily, when as they see your almes prepared, especially when it glisters rather yellow, then white, they presently absolute you, when you are nothing fit for it; or, to intertaine the more pay, they shuffle vp the businessse, that they may runne ouer others, and so they dispatch you without examining, without sifting your consciences, without due considering your estate as well, or ill disposed for *Absolution*.

I passe ouer the abhominable abuses of making aduantage of *Confession*, either to discouer the secrets of Princes, & States, or to make way for inclinations to forraigne Princes, or to fish for inheritances, and legacies, or to satisfie their owne wanton lusts. I passe by the errors, and grosse enormities, whereby, vpon pretence of the secrecie of the seale of *Confession*, rebellions, conspiracies, king-killing, and such like abominations are couched, cherished, & secured. Iudge you therefore, if this be not an horrible and dreadfull Rocke: Let vs passe on to the rest.

¶ *The*

¶ *The third Rocke, with two blind
Rockes abutting, namely Purgatory,
together with Satisfaction,
and Indulgences.*

H E distinction of fault, and punishment in mens finnes, beeing an vpart inuention, yet some Ages since deuised by my stubborne vnruely daughter the Church of *Rome*, for the feeding thereby her vnvariable auarice; this distinction, I say, hath layd the foundation of that harmefull Rocke of *Purgatory*, inlarging it selfe with those two vnderlurking companions, *Satisfaction* after absolution, or *Penance*, as they call it, and *Indulgences*. I, for my part, through many the purer ages, haue alwayes published absolute, and entire pardon, and complete remission of finnes; for, such I haue learned of my Spouse, of whom it is long since testified in the Psalme, that *with him there is plenteous redemption*; neither did I euer finde, that hee, in pardoning of finnes, and giuing Absolution from the fault, did at any time change the eternal punishment

Psalm. 130. 7.

Luke 7.48.

Matth. 9.2.

Matth. 18.32.

Ezech. 18.22.

into temporall, or euer enioyned any punishment, or satisfaction. Behold the example of the sinfull woman : of the man sicke of the pallsie : consider the parable of the debtors, I forgave thee all thy debt. So also by *Ezechiel*, that, God, when hee pardoneth a man his sinnes, mentioneth them to him no more : whereas, if hee left their debt of punishment vnsatisfied, certainly he should remember it vntill the said punishment were wholly performed. And how can it bee said that a man doeth pardon his enemy, if, forbearing to take away his life, hee should make reueruation vnto himselfe of some other reuenge vpon him, though not mortall : Alas, what a pinching pardon were this!

Are *Christ's* satisfactions sufficient for the whole fault, and are they not for the whole punishment? Or rather, hath not *Christ* taken vpon himselfe intirely all my both faults, and punishments? And as for humane satisfactions, so vile as they are, what price can they carry, being also due debt vnto God in many other respects?

But if you looke backe vnto my continuall practise, which I layed open to you in the discovery

couery of the last-touched Rocke, ye shall find that after Reconciliation, (which they now a- dayes call Absolution) I did neuer impose any satisfaction or penance vpon Penitents. I did indeed, before the loosing such offenders, impose vpon them some penall workes, yet not as satisfactory, nor that by them they might rid themselues from the bonds of punishment due to their sinnes, whether temporall, or eternall; (What acceptable satisfaction can hee giue, who as yet is in disgrace) but that thereby they might stirre vp inward repentance, and shew foorth their humiliation, and edifie their brethren scandalized by their heinous sinnes. Euen as the penitence vsed by King *Abab*, when hee fasted, and put on sackcloth, was approued, and accepted of God, not as satisfactory, but as an outward signe of inward humiliation: *Seest thou* (saith God to *Elias*) *how* 1.King.21.29. *Abab is humbled before me? because hee humbleth himselfe, therefore I will not bring that euill in his dayes.* And this is that, which was said by penitent *Dauid*, *A contrite & humbled heart, O God,* Psal.51.17. *thou wilt not despise.* Contrite by true inward repentance, and humbled with those outward signes, namely, lowly, and penall workes, by which

which the penitent sheweth, that hee will not stand out with God : but that laying aside all haughtinesse , hee subiecteth himselfe to Gods hand, and mercie ; So also did the *Ninivites*, humbling themselues with fasting, sackcloth, and ashes, going so low , that they made the very beasts to fast : Which fasting surely could be neither meritorious, nor satisfactory : but to the end that the fairer euidence might bee giuen of their owne true repentance, they desired that their humiliation might appeare euen in the very beasts. To this end haue I made the pious institution of *Lent*, which in order of time is to goe before *Easter*, to the end that my children might bee the better prepared by fastings, prayers, and other actions of deuotion, to receiue afterward in the holy feast of *Easter* reconcilement, and full remission of their sinnes ; and by this institution, *Penance* is to goe before Remission, or Absolution, and not to follow after it.

It cannot be denied, that oftentimes by the scourge of outward afflictions and tribulations, God doeth bring those, whom he loueth, to this afore said necessary humiliation, and also hereby trieth them , as gold is tried in the furnace,

furnace, and is content that such chastisements as these, inflicted by him, shall stand in the stead of punishment due to their finnes: but withall ^{1. Cor. 11. 32.} hee doeth moreouer apply his owne mercy, and pardon, which he affordeth them both of fault, and punishment: and such fauours vouchsafed by God are not halfed, nor pinched, but full and complete. When therefore hee receiueth a man vnto fauour, he pardoneth him all: yet doeth God sometimes before hand, in pardoning an heinous crime, ioyned also some notorious temporall chastisement; the execution wherof may endure euen after the remission of the sinne; which penaltie God himselfe doth inflict, and expressely enioyne, and referrs it not to the voluntary vndertaking, or executing by the penitent: As vpon *Dauid's* Adultery he inflicted for a temporall penaltie the death of ^{2. Sam. 12. 22.} the child; which *Dauid* could not put by, by any humiliation that hee could vndergoe, or prayers that hee could make: So likewise that punishment of diuision of the Tribes, which was the iust reward of *Salomon's* misdeeds, came to passe after his death, and perhaps after that his finnes had bene remitted, as we may with good reason presume: So likewise *Ahab's* punishment

^{1. Reg. 11. 31.}

noisil

Q

nishment

2. Reg. 9. 29.

nishment was accomplished in his sonnes dayes; and in like manner other penalties also inflicted by God without remission. But all these are extraordinary cases, and open chastisements, but not satisfactory: and all of them executed in this present world. As for vs, we are to hold to that, which is ordinary.

Being therefore that there neither ought, nor can remaine any obligation vnto any punishment after the sinne is remitted, (for true remission is of the punishment, as well as of the fault) therefore *Penances*, and *Satisfactions*, after Absolution must needs bee one of these two, either workes of humiliation done out of season preposterously, which for the most part are also neglected, and omitted by the penitents, hauing got their Absolution before hand: or else they are the gaines, and purchases of the Confessors, who ordinarily, as oft as they can, fly vpon money-mullets vnder the name of Almes, or for saying of *Masses*, which those Confessors offer themselves ready to performe, and tell a tale, that they haue in their handes some priuate good businesse, which would fitly be set forward with such Almes, as themselves thus impose in penance and satisfaction;

faction; and by this meanes they draw store of water to their mill. And, that which is worse, the Confessors contriue certaine necessities of restitution, and perhaps sometimes beare them in hand, that they are bound to restore, whereas indeed there is no such cause, and so compound with the penitent, that hee may giue them a set price, and by that meanes obtaine complete Absolution. O what a deale of chaffering doe they vse vnder this vaine pretence, that after the remission of the fault there remaineth yet a temporall punishment to bee satisfied!

Behold here the foundation of *Purgatory*; a vaine, and groundlesse foundation, layd in the aire, raised by imagination, being a meere tricke to bring-in money to the Priests, and Friars, and besides them to my Grandees also. *Purgatory* by deceitfull deuises hath founded the richest Abbies, and Priories, and other Religious houses: *Purgatory* maketh faire possessions, and inheritances to start ouer to my hauing Churchmen: *Purgatory* makes so many idlesbies to swimme in delicacie, and voluptuousnes: those I meane, that defile the liuing, and feed vpon the dead. For the Preachers,

and Confessors still crying alowd, that it is not ynough to receiue Absolution, and remission of sinnes, as farre as concerneth the fault it selfe, but that after all this there remains a debt of temporall paine, which whosoeuer doeth not vndergoe in this life, it lyeth vpon him to make the score euen with smart ynough in another life in *Purgatory*; and for as much as most men are very backward in performing these *Satisfactions*, at length when they come to the point of death, then are they much affrighted with those grieuous paines, which, as they are borne in hand, doe awaite them in *Purgatory*, and then the poore wretches, to scape this brunt, giue what they can to the Church, that is, to the bellies of the Priests, and Friars, by whom they are perswaded, that this is the onely way to ouerleape *Purgatory*. And if he, that lyes thus at mercy, drop away without paying such ransome, then they beleaguer his children, or other his heires, or executors, vrging them, for the pulling their fathers, or brothers, or husbands, or sonnes soule out of the horrible torments of *Purgatory*, to make allowance for the singing of so many *Masses*: or to found, and endow an Altar, a Chappell,

Chappell, a Church, a dayly *Masse* for euer, and a day, or some such like erections. So that this same *Purgatory* is the nourse, and chiefe sustainer of an infinite rabble of most irregular, and lewd priests, who still ring in your eares, that *Masses* are true and propitiatory Sacrifices for the liuing, and for the dead.

As for *Purgatory*, as it hath no foundation, nor reason whereupon to build it, so the holy Scripture hath none, no nor the least, mention of it: but on the contrary it hath many authorities, and grounds, a little afore pointed at by me, which proue that it may not in any wise be mainteined. The Papists haue long gone a-fishing to finde some place in Scripture, which may make a semblance of *Purgatory*, but all in vaine. Surely whatsoeuer God would haue me to know as an Article of faith, or as a necessary point, or very important for the saluation of my children, he hath set it downe in the Scripture in such manner, that I may, and ought thence to draw, and auouch it; but he will not in any wise, that any of my family out of his owne capricious conceit, should deuise an opinion, and propound it to my children, and after he hath thus of his owne head auouched it,

then to goe a begging for some fragment of a word in Scripture, to maintaine it, as they haue done about *Purgatory* : alleading for it some places, which are subiect to many expositions, whereof none at all haue any acquaintance with *Purgatory*.

Verily I neither can , nor may deny , that from my very ancient times I haue alwayes had a good liking , and so haue prouided , that in the death of my children (such as died not in very ill , and desperate estate) there should prayers be made, and other deuotions to God, and that for diuers reasons. First, that funerals, and obsequies, being an vniuersall, and morall custome, intertained by all Nations , and vsed by all sorts of men , and in that behalfe not to be neglected , they might be continued in my Family, not barely as humane, and naturall ceremonies, but also as Christian and religious, and that with giuing thanks to God, that such, or such a sonne of mine had rendered his soule to his Creator , and had passed with his holy faith from this my house militant to that other Congregation of the first-borne : whereby I did reuiue vnto those, that were present at the funerall, the memory of the soules immortalitye,

ality, of the expected resurrection of that dead body, and of the strict vnion that is betweene me and my deereſt ſiſter now triumphing, to whom in theſe my prayers for the dead I did direct that ſoule, with very good hope that it was to ariue there.

Moreouer, beſides this, thoſe my prayers, and ſupplications, which ought to haue bene made ouer the parry ready to die, whileſt hee beeing now in his laſt agony cannot performe any longer the actions of penitence and humiliation before God, nor acknowledge his owne guilt, nor craue pardon for his daylie ſinnes, I, doing the office of a mother, preſent them for him in his funerall, together with the company of his brethren, and vtter thoſe prayers ouer him now dead, which ſhould haue bene vttered ouer him dying. And if you would thorowly liſt your Maſſes framed for the dead, & the ancient prayers, which are ſet downe in them, beeing currant at this day throughout the Papacie, you ſhould find that they are prayers to be vſed rather ouer him, who is at the laſt gaspe, then who is already dead. For, in them I pray for remiſſion, not of any temporall paines, but of the ſinnes themſelues, yea euen mortall

mortall finnes, and for deliuerance from hell; as also in Masses for the dead, yee shall neuer finde any prayers for freeing the soule out of Purgatory, but expressly out of hell. *Deliu*er the soules of all the faithfull departed from the paines of hell, and from the deepe lake: free them from the mouth of the Lyon, that hell doe not swallow them vp, and that they fall not into the darke: so that it is a meere foppery to goe about to picke Purgatory out of these prayers. Likewise those *tridualls*, or thirday-masses; those *trentalls*, or moneths-mindes; those *anniuersaries*, or yeeres-dirges, or such like trinkets are the meere inuentions of *Auarice* aforesaid, and therefore their thrusting of Purgatory vpon you is a very collusion,

They auouching, and teaching, that there remaine certaine temporall punishments for your mortall finnes (which finnes yet are forgiven in this life) doe hereupon inioyne *Satisfactions* after remission. And here wee finde them intangled in many difficulties: which of them knoweth the quantity of those temporall paines, which God left to be vndergone by the penitent, after that hee is accepted into grace? how can they enioyne a true proportion of *Satisfaction*? If they shall impose more then

*Libera animas
omnium fide-
lium defunctoru
de pœnis Infer-
ni, & de pro-
fundo lacu; li-
bera eas de ore
Leonis, ne ab-
sorbeat eas Tar-
tarus, nec ca-
dant in obscu-
rum. In Missa
pro defunctis.*

then his debt requires, they shall doe him wrong, and deale vniustly with him: if they giue him short measure, they deceiue him, and defraud him of his entire deliuerance; and so the *Confessor* by his owne fault tumbles this poore soule into *Purgatory* after death. For, if hee had imposed sufficient *Satisfaction*, hee had cleane wiped out the skore, and had left the penitent neuer a farthing in debt to *Purgatory*. And as for this *Satisfaction*, by what operation doth it cancell the punishment? it were fit that they should declare whether it worke *ex opere operato*, or *ex opere operantis*, by the deede done, or by the disposition of the doer. And heere againe they dash vpon hard difficulties. Besides this, where hath God bound himselfe to release the punishment of sinnes by any action of man? When doth hee, pardoning the fault, leaue a guilt of temporall punishment? Doe you see into what perplexities, into what dangers they thrust you? They make you beleue that *Christs satisfactions* are vnsufficient, seeing that now ordinarily they doe not take away all the punishment with the fault. They make you to trust vpon your owne *Satisfactions*, as more able to cancell the punishments, then can

be done by *Christ's Satisfaction*. They make you remaine in a perpetuall perplexitie and doubt whether you haue fully satisfied, or no: They make you lazie and negligent in going thorough-stitch with true Repentance, such as God requireth of you, and whereupon hee would giue you a full pardon both of fault and punishment: for you deeme their Absolutiō to bee sufficient for you, and that it doth without faile make riddance of your fault: and, as for the backe-reckoning of punishment, ye cheere vp your selues, that a little tast of *Purgatory* shall make you free-men: and so it falls out that you passe to another life perhaps (which God forefend) with your whole load both of fault, and also of obligation vnto eternall punishment. But when you know there is no *Purgatory* at all, you will, for the scaping of hell, looke better to your tacklings: and you will not then say, as I heare many among you now speake, *I will not performe the penance, that is in- ioynd me: I am content rather to make it vp after- ward in Purgatory*: And your instructers teach you, that you may lawfully say, and doe thus.

The other hidden Rocke, that groweth to this Rocke of *Purgatory*, are *Indulgences*. It is a
 shame-

shamelesse boldnesse to say, that *Christ* indeede hath fully satisfied for all the punishments due to euery sinner, which addresseth himselfe vnto him : but yet that the applying of *Christ's* merits goes in this maner: the Confessor, when he absolueth thee, applieth the merits of *Christ* vnto thee, onely in respect of the fault, and the eternall punishment, but as for temporall punishment, that lies still at thy doore : and that therefore, in respect of this punishment, it is in the Popes power to apply the said merits of *Christ* for the remitting the said punishment in part, or in whole, as he shall thinke good. But I say, if the Confessor absolue by the power of the keyes, who hath restrayned him in this Absolutio to the fault, & not to the entire punishment : who hath halfed out vnto him the power of the keyes, that by them hee should apply the merits of *Christ* for the taking away onely of the faule, and of the eternall punishment, but not of the temporall : Surely the keyes containe entire remission ; who then thus hath minced it out : And if the Confessor can impose such *satisfaction*, whereby all kind of punishment may be cancelled, (and certainly, as the Papists teach, this *satisfaction*

nor is there any neede to aske this key of the Pope, or of any other man, it lying open to all; nor to beg of any man the fauour to bee made partaker of this treasure, which *Christ* hath made common, without giuing the custody thereof to any man in the world. I haue indeede a particular key committed vnto mee by him, but without any preiudice to the common key, which lyeth open to all, and this is that key, by which I binde, and loose; and this is equally in the hands of euery of my Ministers, and specially of my Bishops: and this key doth after a sort apply vnto the penitent that treasure, namely the merits of *Christ*, according to the promise of *Christ* himselfe, who, whensoever he remits the fault, remitteth also all kinde of punishment; neither is it in my power, or in the power of any that vseth this key of mine, to separate the punishment, or any part thereof from the fault: for the money of this treasure payes all in the totall, and that is the currant rate of it. It is therefore open rannie in the Pope, to inroach this key into his owne hands onely, and to impart it to whomsoever he please, and in what degree hee thinkes good: whereas this key was giuen to
 108
 e R
 me,

me, and I haue committed it to the handes of all, and euery my Ministers equally, without distinction. And if there were any true *Indulgences* to bee had, it were a great folly in you to seeke them of the Pope, when-as your owne Bishops can aswell graunt them, as the Pope himselfe: and this is not denied by the doctors of his owne side, namely, those that yeeld, that Bishops haue all their authoritie, power, and Episcopall Iurisdiction from God, and not from the Pope.

To comprise this briefly; There are onely three Keyes, which keepe the treasury of my house: The one is common to all my children, lying open to euery man, as I said, and not committed specially to the hands of any: the other two are in the hands of my Officers, and of euery of them; for, by them onely are they to be imployed, but to the benefit of all the faithfull. One is of the holy Sacraments, namely of *Baptisme*, and the *Eucharist*: the other is for binding, and loosing, as I haue declared. And whosoeuer brags, that he hath another key besides these, (as the Pope vaunteth that he hath the key of *Indulgences*) hee both is deceiued himselfe, and deceiueeth others. For we haue in
the

*Libera animas
omnium fideli-
um defunctorū
de pœnis Infer-
ni, & de pro-
fundo lacu; li-
bera eas de ore
Leonis, ne ab-
sorbeat eas Tar-
sarus, nec ca-
dant in obscu-
rum. In Missa
pro defunctis.*

mortall finnes, and for deliuerance from hell; as also in Masses for the dead, yee shall neuer finde any prayers for freeing the soule out of *Purgatory*, but expressly out of hell. *Deliuer the soules of all the faithfull departed from the paines of hell, and from the deepe lake: free them from the mouth of the Lyon, that hell doe not swallow them vp, and that they fall not into the darke:* so that it is a meere foppery to goe about to picke *Purgatory* out of these prayers. Likewise those *tridualls*, or thirday-masses; those *trentalls*, or moneths-mindes; those *anniuersaries*, or yeeeres-dirges, or such like trinkets are the meere inuentions of *Auarice* afore said, and therefore their thrusting of *Purgatory* vpon you is a very collusion,

They auouching, and teaching, that there remaine certaine temporall punishments for your mortall finnes (which finnes yet are forgiven in this life) doe hereupon inioyne *Satisfactions* after remission. And here wee finde them intangled in many difficulties: which of them knoweth the quantity of those temporall paines, which God left to be undergone by the penitent, after that hee is accepted into grace? how can they enioyne a true proportion of *Satisfaction*? If they shall impose more
then

then his debt requires, they shall doe him wrong, and deale vniustly with him: if they giue him short measure, they deceiue him, and defraud him of his entire deliuerance, and so the *Confessor* by his owne fault tumbles this poore soule into *Purgatory* after death. For, if hee had imposed sufficient *Satisfaction*, hee had cleane wiped out the skore, and had left the penitent neuer a farthing in debt to *Purgatory*. And as for this *Satisfaction*, by what operation doth it cancell the punishment? it were fit that they should declare whether it worke *ex opere operato*, or *ex opere operantis*, by the deede done, or by the disposition of the doer. And heere againe they dash vpon hard difficulties. Besides this, where hath God bound himselfe to release the punishment of sinnes by any action of man? When doth hee, pardoning the fault, leaue a guilt of temporall punishment? Doe you see into what perplexities, into what dangers they thrust you? They make you beleue that *Christs satisfactions* are vninsufficient, seeing that now ordinarily they doe not take away all the punishment with the fault. They make you to trust vpon your owne *Satisfactions*, as more able to cancell the punishments, then can

be done by *Christ's Satisfaction*. They make you remaine in a perpetuall perplexitie and doubt whether you haue fully satisfied, or no: They make you lazie and negligent in going thorough-stitch with true Repentance, such as God requireth of you, and whereupon hee would giue you a full pardon both of fault and punishment: for, you deeme their Absolutiō to bee sufficient for you, and that it doth without faile make riddance of your fault: and, as for the backe-reckoning of punishment, ye cheere vp your selues, that a little tast of *Purgatory* shall make you free-men: and so it falls out that you passe to another life perhaps (which God forefend) with your whole load both of fault, and also of obligation vnto eternall punishment. But when you know there is no *Purgatory* at all, you will, for the scaping of hell, looke better to your tacklings: and you will not then say, as I heare many among you now speake, *I will not performe the penance, that is inioyned me: I am content rather to make it vp afterward in Purgatory*: And your instructers teach you, that you may lawfully say, and doe thus.

The other hidden Rocke, that groweth to this Rocke of *Purgatory*, are *Indulgences*. It is a shame-

shamelesse boldnesse to say, that *Christ* indeede hath fully satisfied for all the punishments due to euery sinner, which addresseth himselfe vnto him : but yet that the applying of *Christ's* merits goes in this mañer: the Confessor, when he absolueth thee, applieth the merits of *Christ* vnto thee, onely in respect of the fault, and the eternall punishment, but as for temporall punishment, that lies still at thy doore : and that therefore, in respect of this punishment, it is in the Popes power to apply the said merits of *Christ* for the remitting the said punishment in part, or in whole, as he shall thinke good. But I say, if the Confessor absolue by the power of the keyes, who hath restrayned him in this Absolutio to the fault, & not to the entire punishment : who hath halfed out vnto him the power of the keyes, that by them hee should apply the merits of *Christ* for the taking away onely of the faule, and of the eternall punishment, but not of the temporall : Surely the keyes containe entire remission ; who then thus hath minced it out ? And if the Confessor can impose such *satisfaction*, whereby all kind of punishment may be cancelled, (and certainly, as the Papists teach, this *satisfaction*

worketh by the power of the keyes, being Sacramentall) then his power extendeth also to the whole punishment: and by absolving and by *Absolution* applying *Christ's* *Satisfactions* vnto the penitent, hee doth apply them with all the power, and vertue, which is either in *Christ's* merits, or in the keyes, or in the Minister himselfe, that worketh by them: there is therefore no kind of punishment, which he hath not remitted: and what then remaines behinde for *Indulgences* to worke vpon?

I say nothing of the merits of the Saints Supererogation, which they shuffle into this Treasure among *Christ's* merits, with as great falsehood, as wrong, and iniury done to *Christ* himselfe: The falsehood lies in this, for that the workes of any Saints whatsoever, both as they are meritorious, (if they may bee called meritorious at all) and also as *satisfactory*, are wholly payd for the Saints owne debt; nor is there any ouerplus left for others in case they were sufficient for the Saint himselfe, as I shall afterward declare. To *Christ* himselfe great wrong is done, as if a man should pour a drop of water into the Sea, and should say that this drop carries every ship to the haven; but especially

cially he is wronged, in that onely he, and none else, being appointed of God the Mediator both for faults, and punishments of the world, and all men in it, it must needes bee an odious blasphemy, to say that the merits of Saints doe serue for the taking away of the punishments of sinnes; for he cancelling whereof God accepteth nothing else, but the blood of his onely begotten Sonne: as also hee hath sent none other, nor chosen any other for that office, then this his only Sonne; neither is any other money currant in Gods Treasury for our complete redemption, either from fault, or from punishment, then the treasure of the blood, & merits of *Christ*, stamped with the image of *Christ* himselfe: all other money vsed for this purchase is false coine, and is reiected by the mint-master of heauen.

But, besides this, how is the Pope enabled to apply the treasure of *Christ*'s merits? who hath made him Master of it? who hath put into his hands onely the keyes of it? I haue heard, that the principall key, which leads to this treasure, lieth open in publicke, to be vsed by every one, that will take it, and that the hand, by which euery one may take it, is true, and liuely faith:

nor is there any neede to aske this key of the Pope, or of any other man, it lying open to all; nor to beg of any man the fauour to bee made partaker of this treasure, which *Christ* hath made common, without giuing the custody thereof to any man in the world. I haue indeede a particular key committed vnto mee by him, but without any preiudice to the common key, which lyeth open to all, and this is that key, by which I binde, and loose; and this is equally in the hands of euery of my Ministers, and specially of my Bishops: and this key doth after a sort apply vnto the penitenc that treasure, namely the merits of *Christ*, according to the promise of *Christ* himselfe, who, whensoever he remits the fault, remitteth also all kinde of punishment; neither is it in my power, or in the power of any that vseth this key of mine, to separate the punishment, or any part thereof from the fault: for the money of this treasure payes all in the totall, and that is the currant rate of it. It is therefore open tyrannie in the Pope, to inroach this key into his owne hands onely, and to impart it to whomsoever he please, and in what degree hee thinkes good: whereas this key was giuen to
me,

me, and I haue committed it to the handes of all, and euery my Ministers equally, without distinction. And if there were any true *Indulgences* to bee had, it were a great folly in you to seeke them of the Pope, when-as your owne Bishops can aswell graunt them, as the Pope himselfe: and this is not denied by the doctors of his owne side, namely, those that yeeld, that Bishops haue all their authoritie, power, and Episcopall Iurisdiction from God, and not from the Pope.

To comprise this briefly; There are onely three Keyes, which keepe the treasury of my house: The one is common to all my children, lying open to euery man, as I said, and not committed specially to the hands of any: the other two are in the hands of my Officers, and of euery of them; for, by them onely are they to be employed, but to the benefit of all the faithfull. One is of the holy Sacraments, namely of *Baptisme*, and the *Eucharist*: the other is for binding, and loosing, as I haue declared. And whosoeuer brags, that he hath another key besides these, (as the Pope vauntereth that he hath the key of *Indulgences*) hee both is deceiued himselfe, and deceiueth others. For, we haue in
the

the Scriptures expresse Patent for those three sorts of Keyes : but of that fourth no graunte appeares, but forgery, and vsurpation; and if it be one of these three, it cannot haue any proper and distinct name, not different effect, neither can it be appropriated to any, more then they : neither can it be vsed otherwise, then in remitting the whole punishment together with the fault; and so it will not bee diuers from them.

There hath bene indeed in my house, and still may be the vse of certaine *Indulgences*, but without imploying any Treasure in them (from whence those false *Indulgences* haue occasionally taken their beginning, and not from Apostolique tradition, as is pretended;) and this was, when as some Penitent being bound by me in maner aforesaid, with iniunction of penance for some prefixed, and determinate time, wherein the Penitent was to giue euidence of his repentance, and to bee taken downe to a fit degree of humiliation, (which course of time for performance of penance, was now and then the space of seven whole yeeres together) yet vpon the good behaviour of the partie, and out of my owne compassion,

and

and mercy towards him, as also by the instance and prayers of my children, I was wont to shorten this time, and to moderate these penalties, and so to graunt him reconciliation sooner, as *S. Paul* did to the incestuous Corinthian. 2. Cor. 2. 10.

And this was my *Indulgence* which, as you see, hath nothing to doe with the punishment of sinnes, nor with *Purgatory*. For these workes of Penance inioyned the Penitent before his Absolution, were not punishments otherwise due vnto the sinne by God's iustice, but meere signes of repentance, and of necessary humiliation: the true punishments of sinne being cancelled by his Reconcilement, and consequently, by the applying of *Christ's* treasure in such sort, as I haue declared, and not by abbreuiating the time of precedent trials, and humiliations.

So here ye see the blind-Rocke of those *Indulgences*, that now-adayes are vsed, A Rocke whereat many doe suffer shipwracke. The maine mischiefe of it is, that it taketh away cleane out of the world, and disanulleth true Christian repentance, and so robbeth many a soule of the true remission of their sinnes. I will demonstrate this to you. A sinner heauie-loaden with heinous crimes, putting his confidence

fidence in the great vertue of Sacramental Absolution, which, *ex opere operato*, by the deed done, must remit sinnes, and make *ex attritu contritum*, of a bruised heart a broken heart; hereupon doeth not hate his sinne, nor abhorre it, and so he doth not rise vp from sinne; but he goes to finde one of these triuiall Confessors, with a brace of sixpences in his hand, and for more, or lesse vpon the bargaine, without any troublesome examination, he gets Absolution; and now he holds himselfe secured from his sinnes, in respect of the guilt, and of eternall punishment; And as for the temporall punishment, there are imposed vpon him so many fasts, so many Masses, such a quantitie of Almes; which he accepts, but with intent to performe neuer a whit of them. He is content to leaue them on the score for *Purgatory*; and yet he hath a trick to escape that payment too: he will gape after a *planary Iubily*, or rather he will take a gainer way: hee hath in his Bead-row, or Rosary certaine beads, crosses, and medals, which haue bene all to be blest by the most holy Father, and these containe in them *Indulgentiam plenariam*, a full Indulgence ouer, and ouer: and so with chewing ouer three-
score

score and three *Auenaries*, and seven *Paternosters*, he hath rid himselfe of all this troublesome matter: and thus without *Penance*, without *Satisfaction*, and without *Purgatory*, hee is more then certaine of *Paradise*. And when these diuelish inuentions were first in vre, *Indulgences à culpâ, & penâ*, as well from all fault, as punishment, were granted, euen without *Confession*, and without *Absolution* to all, that would put to their helping hand, so that it had money in it. But now-a-daies (*gran-mercy Luther*) the *Pardon-mongers* are somewhat more moderate, though not reformed. For they doe not now trucke for the fault, but for the punishment onely. Where you may note, at least, the goodly beginning of these *Indulgences*, with marting the remission of sinnes, at *What will you giue.*

And yet notwithstanding, for the gaine, that commeth of them, they are defended, and extolled by the *Papists*, as likewise the *Stations* to such, and such Churches, the visiting of such an Altar, or such Reliques, with so much adoe in iangling the Bells for many dayes afore, and setting vp titles and banners in the chiefe corners, and eminent places of the Citie,

with vehement vrging these things in the pulpit. Such doings as these, whither else do they tend, but to rob you, my simple children, of your money? But such *Stations* as these, and *Indulgences*, lest they should passe without income to the Pope, they are not granted, but in his Court of *Chancery*, in forme of *Bulls*; and this is a very good meanes for the ingrossing vp of money at Rome. To preuent murmures of the people, there was a new deuise brought into Rome for the speeding of *Indulgences*, *per Breue, & gratis*, by *Breues*, without fees, but now-adayes againe he, that will haue any of these gainefull *Indulgences*, must goe the olde way by the *Chancery*, and by *Bulls*; as for *Breues*, they are rarely graunted, and they also now not altogether *gratis*.

But it is an excellent tricke of thrift the Pope hath gotten vp, both in leuying forces and Souldiers in forreine Estates for his owne enterprises, as also in giuing of presents, which, as a temporall Prince, he is to bestow on other Princes, and on their Embassadors: he, to saue his owne purse, puts his hand into the endlesse treasure of *Indulgences*, and loads them with
whole

whole bags full of blessed beads, medailes and croslets of copper, & paltry pictures printed on paper, with a catalogue of *Indulgēces* belonging to them: whereof more accompt is made by the Pope's gentle customers then of so many Spanish *Doublons*. Such trinkets as these, together with the trick of a plenary *Indulgence*, and of opening the gate of Paradise, fly abroad vpon euery designe of the Popes. And yet all this while this treasure shrinketh not, but it bulkes vpon euery day by the canonizing of new Saincts, and with their merits and works of supererogation. O wofull blindnesse of men, which take no knowledge of such abuses and deceits!

The Pope not content with the Keyes of heauen, and earth, will needs haue his keyes reach vnder the earth also, and exerciseth his omnipotence vpon the soules, which are in the center of the earth, stretching forth his *Indulgences* vnto the imagined *Purgatory*, *per modum suffragij*, by way of suffrage; but so, that they may haue their certaine effect without faile, as much as concerneth his authoritie, if the indisposition of the soules themselues doe not hinder it: and all this for the whetting on of

simple men, especially silly women in the behalfe of such a soule to multiply Masses at priuiledged Altars, to lay on load of Almshouses, to giue large legacies to Chapters, Cōuents, Schooles, Chappels, and Altars: To this end also they bring fabulous *Legends*, they deuise miracles, and reuelations from another world, with a thousand prettie leasings to gull simple people. Behold here new Articles of Christian Religion made out at the fingers ends, whereof netts are knit to fish for gold, and siluer. These be the Rockes, and vnder shelves, which split many a poore soule: I would haue you, my children, know how to escape them.



The fourth Rocke.

Inuocation of Saints.

THis Rocke also hath need of warie obseruation. It is good in this present life, for one to recommend himselfe to the prayers of another, and chiefly to the prayers of a whole particular Church. In this maner *S. Paul* oftentimes recommends him-

himselfe to the prayers of the faithfull people, to whom he writes; but in this case there is no Religious *Inuocation*, neither are those, to whom a man thus recommends himselfe, called vpon as Mediators betweene God and him, but as companions, and brethren, which both heare, and vnderstand that, which is recommended vnto them. There is no doubt at all, but that the holy Angels, and blessed soules in heauen, according to their inflamed charitie, doe intercede with God for me, and all you, they being (as S. Cyprian saith) *in sure possession of their owne glory, and carefull for the saluation of you, my children: and therefore no Catholique man will euer deny such intercession of the Saints.* But to make religious *Inuocatio* of them, that is, to call vpon them with a certaine affection, and opinion of a kind of Deitie in them, whereby they may heare, and attend vs, or, as mediators appointed vs by God, to treat of our saluation with him; this is a perilous matter, and smells strong of Idolatry. And certainly this cannot be done without great wrong vnto *Christ*, who is appointed by the Father for our onely Mediator, and Aduocate. Why therefore should wee here ouerpasse *Christ*, whose

Cypr. de
mortalitate.

whose proper office it is to be our Aduocate, and, in stead of him, hold our selues to his seruants. They neither doe, nor can heare the praiers of men: and whosoeuer calls them thus to be his helpe, and inuoketh them, supposeth an infinite, and plainly diuine vertue in them, that they can heare all. If the most blessed Virgine the mother of *Christ* could heare, and listen to all particular men, who throughout the whole earth pray to her, and call vpon her, and very many of them at the same moment, she should be God, and not a creature: or, if God were pleased to reueale such prayers vnto his Saints, and that such *Inuocations* were acceptable to his heauenly Maiestie, certainly the Scripture would either expressely deliuer it vnto me, or would imply it in some degree, whereas it doeth plainly teach me the contrary, nor will suffer me to inuocate any other, but God, and his onely-begotten Sonne my Spouse.

Know you therefore, that the disorders of this *inuocation*, hath runne on so much the farther, in that the common people put far more confidence in the Virgin *Mary*, or in some other he or she Saint (who perhaps is not in heauen)

uen) then in *Christ* himselfe, and certainly they do make more prayers and Masses to the blessed *Virgin*, or to some *Saints*, then vnto *Christ*: and howsoeuer in the *Litanies* and publique prayers vnder the Papacy, they say, *omni pro nobis*, pray for vs, yet if you examine silly women, and men of the vulgar sort, you shall find, that they call vpon them properly as on so many gods, and that they vse ordinarily to say, *Saint Mary helpe mee*, *Saint Charles Borromeo saue mee*. Goe to *Millaine*, and enquire among the people, and you shall finde that this same *Charles* hath not onely driuen the renowned *St. Ambrose* out of their hearts there, (who now in comparison of this *Saint Charles*, is much abated in his reputation) but also that they put more trust in their new *Saint Charles*, then in *Christ*. The reason is, because they see the solemnities of *St. Charles* set out with far greater pompe then those of *Christ*: which doth infallibly breede this errour in the mindes of the vulgar.

The great ones of *Rome* doe willingly cherish these *Inuocations* and Idolatries, and make them Articles of Faith, that the Statues, and Images may be of more force to moue you to

T

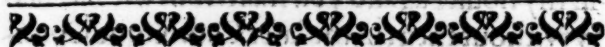
make

make large contributions for the building of Churches, and Monasteries to their names, and to endow them with faire reuenues. I know well, that some witty and subtile braines can by certaine metaphysicall formallities frame and accommodate the conscience to digest this kind of *Inuocation*: but by their leaue, it is farre more safe to hold off from it: and therefore yee shall doe well to abstaine, forasmuch as this your abstaining tendeth not to any contempt of the Saints themselues, but to the keeping your selues from falling into these errors: neither will *Christ* take it ill, that you keepe your selues from such *Innocations*, lest you should dishonour him; and the Saints themselues, if they were to counsaile you, would speake thus: Imitate our holy actions, conforme your selues to our liuely faith, and holy life; honour vs in your hearts, as the faithfull seruants of God, and in thus doing yee shall yeelde vs all the respect you owe vs. The most holy Mother of my Sauour, for her part, would giue you the very same counsaile, and that with more vehemencie: for, shee would tell you, that it is irkesome, and loathsome vnto her, that you thus call vpon her, and make recourse

recourse euer and anon to her: shee would tell you also, that those glorious titles of *Queene*, *Hope*, *Saluation*, *Advocate*, found abhominably in her cares, and make her sicke againe, she acknowledging her selfe to bee none other then *the handmaid of the Lord*; therefore take heede of this Rocke also. And when you repeat the *Aue-mary*, recite it historically in remembrance of the Incarnation of the Sonne of God in the most chaste wombe of the Virgin. Prophane it not with that *Inuocation*, *Sancta Maria, mater Dei, ora pro nobis, &c.* Holy *Mary*, the mother of God, pray for vs, &c. For, certainly in ancient times those words were not wont to be added in my house, as also you shall finde the *Aue-mary* without them in the later Catholique Councils of *Germany*, before that of *Trent*.

And because it is a laudable deuotion which hath anciently bene vsed, to make commemorations of *Christs* Incarnation three seuerall times in the day at the publique tolling of a bell, which is called the *Aue-mary*, namely, at Sunne-rise, at noone, and Sunne-set, it were good that you would first purge or reforme it, and then being reformed vse it zealously and vnto edification. You shall reforme

it, if kneeling downe vpon your knees you shall say in this maner. *The Angell of the Lord brought a message to the Virgine Mary saying to her, Hail Mary full of grace, the Lord is with thee, thou art blessed among women; and shee saide, Behold the handmaid of the Lord, be it vnto me according to thy word. Then the word was made flesh, and dwelt among vs: O thou that diddest beleue this, thou art surely blessed, and blessed is the fruit of thy wombe, Iesus. O Lord God, poure downe thy grace into our soules, that wee, which by the message of an Angell haue knowen the Incarnation of thy Son Iesus Christ, may by his Crosse, and Passion, bee ledd to the glory of his holy resurrection, Amen.*



¶ The fift Rocke.

Images, and Reliques,

Pictures, and Statues in ariient times were vsed, as in priuate houses, so also in publique Churches, onely for remembrance of sacred histories, and for the benefit of them, that could not, or would not read bookes. Wherein they beholding the re-
presenta-

presentation of *Christ* vpon the Crosse, of the martyrdomes, and memorable actions of holy men, might for their owne particular remembrance the benefit of their redemption, and propound vnto themselves examples for imitation in the maintenance of our holy faith, and the exercise of christian vertues. Otherwse of *Images* then this, which is ciuill, I was not acquainted with for many Ages; But after that the couetousnesse of men did runne on, inuentic and forging of myracles to draw on the peoples deuotion towards some *Image*, and so their contributions vnder pretence of lampes, ornaments, and other materiall embellishments; thence began they to teach, that there was a certaine proper religious worship due to the *Image* it selfe, and then my idle Ministers beganne to light lampes to them, to burne incense to them, to adore them, to kneele downe, and make their prayers before them. Hence arose that abuse, that none vnder the Papacie knoweth how to pray, without he haue before him some pettie statue, or picture, either painted, or printed, especially of the *Crucifix*, and of our *Lady*. And the Church-men doe wilfully infuse true and proper Idolatrie into the

mindes of the ignorant common people ; whilest they erect stately Churches, curious Chappells, with so many enclosures, vesteries, curtaines, lampes, torches, indulgences: whilest they carry them in Proceſſion with ſuch furniture, and outward pompe, beeing an externall religious worſhippe, which pertaineth vnto God : they command, and compell euery man to fall downe on his knees, and adore them, whereupon the ſilly people conceiueth a certaine diuinity to be in them, and without any reflection at all *ad prototypum* to the principall copie, they offer their vowes, and their prayers to that ſtocke, or ſtone ; to this cloth, or rablet, and expect immediately from that very *Image* the grace, which they requeſt, euen of eternall life. It is not to bee doubted, but that the more part of the vulgar commits moſt proper, and formall Idolatrie with ſome *Images*. And the doctrine, which ſome learned Papists doe teach, namely, that vnto *Images*, as *Images*, a proper religious worſhip is due, muſt of neceſſity make euen the wiſe, & learned amongſt them to Idolatrize formally.

A wōdden Crucifixe representing *Chriſt* on the Croſſe may awake the minde of a Chriſti-

an to

an to adore with his soule him, that is represented, namely true *Christ*: but to teach a proper worship, besides that, which is due vnto the *prototype*, and a proper adoration to bee due to a Crucifixe made of wood, onely because it represents the true *Christ*, this is to bring-in flat Idolatrie. If they shall tell you, that a certaine humane, and ciuill reuerence is to be giuen to the *Images* of *Christ*, and also of the Virgin *Mary*, and eminent Saints, such as are canonized by holy Scripture, such respect, I say, as is due to the *Images* of great Princes, and Emperors, and famous benefactors, or of the progenitors of noble families, publickely aduanced, or priuately respected; in this there were no error, nor any danger at all. But whilest they will needs haue it to be religious, and spirituall worship, let them cloth it as cunningly as they can, with the names of *dulia*, or *hyperdulia* to balke the name of *latria*, yet in the end it commeth to be a very *latria*, diuine worship: inasmuch as religious, and spirituall worship is, nor can be any other then *latria*, which is the very adoration performed inwardly in the minde and spirit, and outwardly by the body vnto the onely true God.

And

And why did God so seuerely command in the first table of his liuely, and eternall law, that his faithfull people should beware of making any *Images* of what sort soeuer, to be vsed in any religious worship, if not, because hee knew, that all such worshippe of them must needes be *Idolatry*? Thinke you that the Idolatrous Gentiles did indeede worship those Statues of marble, wood, and mettall, as thinking that they were the very gods, whom they adored? It is a folly so to deeme. But in that they gaue honor, and reuerence vnto those Statues, as representing those men, whom they held for gods, nay otherwhile representing such beasts, as they thought had a kinde of diuinity in them; in this respect our sacred Scripture doth deride them, saying, *The Idolls of the heathen are siluer and gold, the worke of mens hands: they haue mowthes, but they speake not, eyes haue they, but they see not, they haue eares, but they heare not, &c.* Whereby their Idolatry is reduced, not onely to their adoring, for gods, very men, or very beasts, (which is indeede the most proper Idolatry of all) but also much more, because they, hauing made those their Statues, & Images, did render vnto these very same Statues,

Psal. 135. 5.

tures, and *Images* a certaine proper worship, as being the Statues, and *Images* representing those, whom they held for true Gods. In like manner also, whilst Christians doe yeelde vnto an *Image* a certaine proper religious worship, though onely as it representeth the true *Christ*, the holy Scripture by the same reason will say of them, *The Christians Images are wood, or cloth, the worke of mens hands: they haue mouthes, and speake not, eyes, and see not, &c.*

Neither doth it excuse the matter, to say, that in the *Image*, the prototype or first paterne is adored. For, the action in it selfe is vnlawfull, and directly importeth Idolatry: and therefore it ought of it selfe and in its owne nature to be shunned, as Idolatrous, as long as religious worship is yeilded. For, otherwise it were not Idolatry to worship the very Idolls of the Gentiles made of any materiall stuffe, beeing that in that very matter whatsoever, there is the presence of the true God. Nor will that excuse seruell in saying, *I doe not adore the Statue, or Image; but God in them.* The action in it selfe is directly terminated vpon the Statue, or *Image*: neither doth it suffice for the preuenting of Idolatry, that the intention is directed vnto
V God,

God, because there doth remaine at the least
 materiall, and externall Idolatry euen in the iu-
 dicious and learned, that know how to frame
 these abstract notions : but in the vulgar ide-
 ots there will be no lesse then formall Idolatry.
 And therefore on all hands, all religious wor-
 ship of Statues and *Images*, euen of the Crosse,
 and of *Christ* himselfe, would be altogether ba-
 nished out of Christendome : much more
 those of *Our Lady*, and of other Saints, beeing
 that no religious worship at all is due vnto
 those *Images*, or to those Saints, whom they
 represent. Remember how Saint *John* the E-
 uangelist, when hee would haue worshipped
 the Angell, was by the Angell himselfe forbid-
 den with this Caueat, *See thou do it not ; for, I am*
thy fellow-seruant. And surely Saint *John* neuer
 meant to adore that Angell as God, with the
 worship called *latria*, proper to God onely : for,
 he well knew, that this was an Angell : but be-
 cause hee bowed himselfe to him with a religi-
 ous act, the Angell hindered him, knowing
 that such an act was vnlawfull : how much
 more vnlawfull were it to bee done to an
Image?

Reuel. 22. 9.

But if you would cleere the matter, whether
 this

this worship be vsed to be giuen to the *Image* it selfe, as an *Image*, or to the *prototype* in the *Image*: looke into your Churches, & houses, whether the same adoration be yeelded to all Crucifixes, & to all the *Images* of the Virgin *Mary* equally, of all which the *prototype* or principall is the same: or whether there bee not rather a difference in the adoring the. Surely you shall find very great difference between one *Image* and another, both being of the same principall. Of *Our Ladies Images* you shall haue in the same Citie in diuers Churches, and houses some, that are not so much as looked after, and yet one of them in some other Church shall bee frequented with infinite concourse of people. That of *Loretto* shall haue farre better doings, then that of *Mont-ferrate*, and so likewise of others. Therefore the vsuall worship is proper vnto the *Image*, and not to the *prototype*, or originall which it represents.

Obscrue also the disorders which are to bee found, not onely in the common people, and simple women, but also in those, that are reputed discreet, and graue: when they come into a Church, if there be there any famous Statue, or *Image* of *Our Lady*, loaden with yowes, glistering

stering with tapers, richly clad in gold and siluer, shut vp in shrines, and such like, this must bee the first y^e that is visited: after they haue adored the *Image* of the *Virgin Mary*, then, for fashion sake, they goe to the Altar of the most blessed Sacrament, as they call it, where they suppose, that *Christ* himselfe is really and corporally present: or if there bee no such Altar there, then they first worship *Our Lady* dight in that manner, and goe afterwards to the Crucifixe; or rather for the most part doe not at all visite it. How many huge tapers, and whole torches shall you see burning before the *Image* of *St. Francis*, of *St. George*, of *St. Charles*, or some other Saint, but before the Crucifixe either none at all, or a petty farthing candle. Is this to reflect from the *Image* to the *prototype*? Is not this to commit Idolatry, and to preferre the seruant before the Master, the creature before the Creator? Is not this to put more assistance in a Saint, then in *Christ*, and to expect more helpe from a Saint, then from *Christ* himselfe? There is no one thing, whereby poore I am more defamed, and shamed among the Iewes, Turkes, and Pagans, then by these Idolatries: Fly therefore from them.

The

20 The *Reliques* of Saints, if they be true, and
proued so to bee, are to bee layed vp in honou-
rable buriall, and kept in decent places, and are
to serue your turne; my Children, as a memo-
rial of the holy actions of that Saint for your
imitation. Yee are therefore to respect them
with ciuill honour, as the members of Gods
principall seruants: but as for religious and
spirituall worship, as it cannot without Idola-
try be afforded to their soules now glorified in
heauen, so is it much lesse due vnto their ashes,
and dead bones, and least of all to their Images:
those *Reliques* hauing in themselues no diuine
power at all, nor any Spirituall qualitic, where-
by they may doe you any helpe. And if God,
in loue vnto his Saints, that remaine with
him in glory, vouchsafe to do you any fauour,
it is he himselfe, that doth it, and not the Saint,
much lesse any *Relique*, or image of a Saint. So
also when God did patiently beare with the
sinnes of the children of *Israel*, euen to the par-
doning them their Idolatries, for the loue
which he bare to *Abraham*, *Isaac*, and *Iacob*; and
when hee deferred the dismembred of *Salomon*'s
Kingdome, and pardoned many faults to
his successors Kings of Iudah for his beloued

David's sake, the thanks then were not due nor rendered to *Abraham*, *Isaac*, and *Iacob*, nor to *David*, but to God. So also may you intreate God to graunt you some fauours for the loue, which he beareth vnto his Saincts: but yee are not to begge those fauours of the Saints themselves, nor of their *Reliques*, nor of their *Images*: and hauing obtained those fauours, you are to repay your thanks, and shew your gratitude to God onely, not vnto the Saincts, nor to any their *Reliques*, or *Images*. But, besides all this, you may be sure, that there are innumerable impostures put vpon you concerning *Reliques*, and that, perhaps for the most part, the bones of knaues are shewed to you for the bones of Saincts.



¶ The sixth Roche.

Merits.

THe Popish Masters extoll *Meritorious* workes, especially *Almes*; and will haue them deserue eternall life: but their intent is, that you, being drawne on with the hope of so great gaine, may put out your money

money to vse into their handes; to bring in a most plentifull interest of an hundred for one; but in the meane time they themselues take the money, and make God your debtor both for the principall, & for the vse, in the life to come. And this their bearing you in hand with hope of so certaine, and infallible gaine makes the Priests and Friars to ruffle it out vpon your purses: and you for your parts, if you be not the wiser, and take not heed of this dangerous Rocke, shall loose both your stocke and interest; and suffering shipwracke, are like to be drowned in the gulfes of eternall punishment.

Know ye therefore, that the principal works, which are necessary, next after faith, to obtaine remission of sinnes, and Gods grace in this life, with eternall glory in the next, doe consist in the due obseruation of Gods Commandements: that so by Gods helpe hee may keepe sinne aloofe from him. These workes therefore, which consist in keeping the Commandements, are necessary, in asmuch as God will not iustifie, nor saue any man, that obstinately remaineth in sinne, and resolutely holdeth on his way in offending his heauenly Maiestie. Therefore a true and liuely faith, whereby a
Christian

Christian layeth hold on *Christ*, hath this operation, that it mollifieth, and sweeteneth his affection, and loue towards God, and so it holdeth him off from sinne, and maketh him hate it. But these workes being necessary dispositions, without which God admitteth none into fauour, do not *merit* any supernaturall reward. For, God doeth not therefore receiue thee into fauour, because thou hast kept his Commandements, as though he were bound to receiue thee into his fauour for such thy obseruance: it is not so. In these performances thou hast but done thy duety, remouing for thy owne behoofe the obstacle & impediment of sinne, but God by his meere grace doeth accept thee as his owne: neither were it a receiuing thee into grace, if thy workes did deserue grace; for, reward is giuen vnto desert, not by way of grace, but by way of iustice. And yet Iustification it selfe, remission of sinnes, and adoption to become a sonne of an enemy, these come from God, as a meere grace, meere bounty, and meere mercy. Thou art not therefore to boast of any such workes, nor to flatter thy selfe for them, nor to acknowledge any *merit* at all in them: *When ye haue done all those things which are commanded*

commanded you, (saith Christ) then say, We are unprofitable servants, we have done that, which was our duty to doe. Moreover, such performances haue in the, for the most part, so much imperfection, that perhaps they haue in them more sinne and demerit, then Merits, in regard of either vaine-glory, or other humane ends, and such like faulty circumstances. Luk. 17. 10.

Onely Christs Merits are they, which being duely applied vnto a man, make God to holde himselfe fully satisfied for the dishonour, and offence taken at man, and by vertue of such, and no other satisfaction, God receiueth a man in fauour, because he seeth him by a liuely, and working faith, inuested in Christ as with the wedding-garment; and for this garments sake he accepteth him at the marriage of glory: but whosoever entreth into that heauenly banquet arrayed onely with his owne garments, his owne works, and proper merits, if he come not in-couered with this nuptiall garment of Christs righteousness, and Merits, he shall be sure to be cast out, and cast out into utter darkenes, where shall be wailing and gnashing of teeth. And therefore, not onely iustification, remission of sinnes, adoption into Gods Sonneship are to

be accounted the free grace of God, which hath no other foundation, then *Christ's* onely *Merits*, applied vnto man by Gods meere grace and bountie, but also essentiall glory it selfe, and eternall life is to be attributed to the same. For God, when hee adopteth for his sonne a man iustified by him, and that through his meere grace, for the *Merits* of *Christ* onely, at the same time also, for full measure of the same grace, and for the same *Merits* alone, God doth destinate vnto him the everlasting inheritance of the essentiall glory of Paradise. And therefore to affirme, that Christians by their good workes doe purchase eternall life, is to auouch a grosse and sinister falshood: as also to affirme that good workes, done euen in grace, are *meritorious* of eternall life. For, eternall life is a meere fauour done vnto men, being purchased for them by the onely *Merits* of *Christ*.

Yet for all this, good workes are not to small purpose, or vnprofitable to men. First, because the keeping of the Commandements is alwaies necessary, in such sort as I haue declared; and without them shall no man euer be saued, though no man be saued by them. Moreover, other good workes, which of themselves come
not

not vnder commandement; are many times
 very profitable, and sometimes necessary also
 for the keeping of the Commandements: as
 mortification of the flesh, to the end that con-
 cupiscence draw not to disloyaltie; for which
 cause euen S. Paul kept his body vnder, and brought 1. Cor. 9. 27.
 it into subiection, lest by any meanes he, preaching to
 others, might himselfe be a cast-away. And for the
 same cause he exhorted the Colossians also to Col. 3. 5.
 mortifie their members. Hither looke all fastings,
 watchings, continuall prayers, and other such
 holy exercises; not to any making God a deb-
 tor, nor to any obliging him to recompence
 them with eternall life; nor to any hoarding
 vp a treasure of mens owne merites, but to resist
 euill desires: and therefore a man is bound e-
 uen vnder paine of sinne to vndergoe them for
 his owne behoofe, and for the great need,
 which he hath to stand aloofe from sinne. To
 this only purpose long since in my yong yeeres,
 Monasteries, deserts, solitary places, caues, and
 dennes were replenished, not to procure merite
 by such exercises; nor that they might thus
 purchase Paradise, but that the losing of it
 might be thus prevented, and that the walke of
 the Tempter might be stopped, and the neere

occasions of sinne taken away: Whereas now many Monasteries are the schooles of vice, and of many heynous impieties, and, in a manner, the proper lodges of sinne and Satan; or, at the best, the Seminaries of ambition, the receptracles of auarice, and the sties to fat vp idle fellows: and generally all of them are the garisons of the Popes souldiers, and of his catchpoles for the maintenance of the Papacy, with all the enormities thereof, by the helpe of these irregular *Regulars*, who are bolstered vp with many priuiledges granted by the Popes, being withdrawne from the iurisdiction of Bishops, to the end that they may become spies, champions, and very *Pandars* to the Papacie, not for venery, but to serue his turne for worse vsurpations, and oppressions.

Another benefit of good works is, that they serue to discharge the obligation, and debt, wherein euery Christian is bound to bee answerable in his duety to God, and to serue him faithfully, and to promote the glory of so great, and bountifull a Master. A bond-slave, if he be good, will of himselfe, without looking for stripes, seek out occasions faithfully to serue his good Master, and, doing his *deuirtie*, both

not

not thereupon reckon his diligent service vpon the title of his owne loanes, and of his Master's debts. A good tree of it selfe *bringeth forth* Mat. 7. 17. *good fruit* : yet doth not the planter and owner take vp that fruit on credit, or accompt himselfe a debtor to the tree ; but enioyes the fruit, as his owne, and due to him, *gramerce* his good planting, and husbanding. To this purpose said *Christ*, *Let your light so shine before men, that they* Mat. 5. 16. *may see your good workes, and glorifie your father, which is in heauen.* Likewise Saint Peter maketh the same vse of them, *That the Gentiles beholding* 1. Pet. 2. 12. *your good workes may glorifie God.* And to this glorifying of God euery of you is bound in duty, nor can challenge any reward vpon so doing.

Moreouer, good workes done in grace, doe help on the encrease of your loue toward God, and towards your neighbour, and set forward a iust man to become still more iust. In relation whereunto some kind of *merit*, but very improperly so called, may bee attributed vnto good workes, in that God in his bounty is content to reward man's imperfect operations, with such encreases of his heauenly gifts, and graces. So Saint Paul exhorteth the faithfull *to serue righteousness, vnto sanctification* : that Rom. 6. 16.

is, that they might become still more holy.

Reuel. 22. 11.

Semblable thereto is that in the Reuelation, *He that is iust, let him be made iust still.* Yet is not this any true *merit*: because the workes of themselves, though done in grace, yet haue no proportion to such a reward; and, if it were not for God's gracious promise, they should neuer receiue such a reward, as by iustice is not due vnto them. For, euen these workes are to bee attributed rather to the grace of God, by whose helpe they are performed, than vnto man. Therefore God, in bestowing these gifts, doth rather reward his owne gifts, and graces, than any worke of man. And yet for all this no man can bee saide to *merit* eternall life by his workes, as you see.

Lastly, good workes performed in the state of grace by the faithfull, (especially those, which in the aforesaid respects doe neither directly, nor indirectly come vnder necessary obligation) haue from God, out of his meere bounty, and liberality, a promise of reward, which shall bee afforded them in the world to come: And this reward is not the essentials of eternall life it selfe, but certaine degrees, and ouer-measures of glory. The Psalmist saith to
God;

God; Thou renderest to every man according to his works. And St. Paul, Our light affliction worketh for vs an eternall weight of glory. And Christ himselfe promisseth, that *Whosoever shall giue his Disciples a cup of cold water in his name, shall not lose his reward.* Of which kind of promises the Scripture hath plenty: Yet doth it not thereupon follow, that such works are truely merits, or meritorious. For that onely is true merit, to which the reward is due by iustice, without the intercourse of any fauour at all. And, where grace is afforded, there all merit is excluded. But in these good workes grace beares a great part. First, in that a man doth them by the power of grace: and therefore S. *Augustine* said; that *God rewardeth not mans merits, but his own gifts.* Also because it is out of meere grace that God promisseth a reward, such promises being made, not out of iustice, but from meere bountie. As when a Prince, not being obliged to any, proclaimeth a prize for him, that shall runne best in a race, it is certaine that this running is not properly a merit; being it hath no proportion with the prize, which is of great value: and if it were not for the bountie of the promise, that running were not of any worth at all.

But

Psal. 62. 13.

2. Cor. 4. 17.

Marc. 9. 41.

Rom. 11. 6.

Aug de gra. &
lib. arb. c. 6.

But yet, all these graces being supposed, when as the Scripture willingly calleth by the name of rewards all those gifts, and heavenly remunerations, which are promised vnto workes, some kinde of *merit* cannot be denied. For, surely reward doeth imply a relation, and correspondence to some *merit*. But yee must take with you, that this *merit* hath no relation to the essentials of eternall life, as also that it supposeth all these graces. Whereupon you are not to rely vpon your *merits*, nor to build the frame of your saluation vpon them; being that *Christ* is your entire foundation. Therefore put all your hopes, both in life, and death, in him onely, and build no foundation at all, for your hope of eternall life, and of your euerlasting saluation, vpon your owne workes done, or to bee done in pious Legacies, in Masses, in Almes, or for Altars, or Churches. For, if you doe not take another course to obtaine eternall life by a true and liuely *faith*, which worketh by loue, remouing also betimes the obstacles of sinne by true, and sincere repentance, your owne *merits* shall not (much lesse any others) any whit benefit you, but as for encrease of glory, and augmenting of your
 ioy,

joy, good workes will be vely helpfull to you, so that they be thoroughly purified, and employed on lawfull things, and free from superstition, and euill circumstances.

THus haue I discovered to you, my most deare children, twelue principall very dangerous Rocks; which I haue but briefly shewed, and litle more than pointed at; inas-much as I haue sure confidence in my Spouse (by who I haue bin put in trust to giue you the discovery of them) that he will himselfe at length open all your eyes. I see, that he hath very very long had patience with the many errors of that, his, and mine, vngreatfull daughter, your, not louing mother, (for that am I) but cruel stepdame; and that now, beholding her at her bigbest, he will no longer beare with her. He by his gentle Spirit worketh in the hearts of great Princes, (yea and of great Prelats too) his, & my sonnes: he goes on taking away the manifold false
Y
preiu-

preiudices, and delusions: bee by little and little mollifieth those obdurations, & obstinacies, whereby enormities, so preiudiciall to mee, and so pernicious to you are wilfully mainteined. They begin to acknowledge, that in Rome, not Christ, but the world swayeth the scepter, and that all my affaires there are reduced to temporall ends onely. He putteth these Princes in remembrance, that they are my nursing-fathers, my protectors, my defenders; and moreouer, that it lieth on the, to bring home all my daughters to me their vniuersall Mother; and not to suffer one of them to tyrānize ouer both her Mother, and other sisters. Whereupon my selfe, with very good hope, doe expect from Christian Princes, and Comon-wealths all good issue of a perfect peace, union, & concord on my behalfe. In the meane time I aduise you, to take good notice of these Rocks, and to take such heed of them, that ye may
eschew

eschew your owne lamētāble wracke. So the
blessed gale of the holy Spirit cōduct you safe
to the hauē of eternall happines. Amen.



THE AVTHOR TO

the godly Readers.

Et this Manuall, Christian Readers,
serue you onely for an essay, or rough-
draught of a larger worke, wherein
the same Heads, which are here but
briefly pointed at, as also other mat-
ters bordering thereon, are to be more particularly pro-
secuted, and commodiously enlarged. And I hope, that I
shall let in so much light vnto you, that you shall by Gods
grace be enabled to enterteine many trueths belonging
to your soules healeth, which for long time haue bene,
with no good meaning, kept out of your sight. If you
please to accept these my first lineaments, you may ex-
pect from me the more diligent accomplishment of the
entire worke: wherein will appeare other Rockes also
worthy the discovering, to the praise of our Sauour
IESVS CHRIST, to the safety of our soules,
and to the confusion of the Diuell.
God be with you euermore.